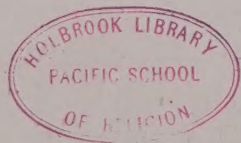


International Journal of Religious Education

**September
1941**



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13

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International Journal of Religious Education

Volume 18

Number 1

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“Christ with the Sick Around Him”

By Rembrandt van Rijn (1606-1669)

THIS ETCHING by Rembrandt, usually listed as “Christ with the sick around him, receiving little children (1649 or 1650)” is probably his most famous, and has often been called the finest piece of etched work that has ever been produced. It has been known as “The Hundred Guilder Print” since 1711, from the price it once received at an auction. If the original copies printed by the artist were put on sale today they would bring many thousands of dollars. This reproduction is probably from Rembrandt’s revision of the plate after he had made a few copies, since in the “second state” he added an India-ink wash to the background. The figures are a combination of pure etching and dry point.

In this dramatic picture Rembrandt illustrates three incidents reported in the first part of Matthew 19. On the right are the sick who had followed Jesus “beyond the Jordan.” They and their relatives are pleading with Jesus for help. On the left are the Pharisees, who have been asking Jesus questions about marriage and divorce and are now discussing his somewhat puzzling replies among themselves.

But at this instant Jesus is thinking neither of the Phari-

sees nor of the sick. Before him are women bringing their young children to him. The disciple at Jesus’ right is trying to push the first woman out of the way, appealing to Jesus to get rid of her. But Jesus has his arms wide open and is saying, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven!” One can feel his delight at seeing happy, normal children in the midst of the tortured bodies on one side and the warped minds on the other. Rembrandt has gathered into one picture various elements of Christ’s work and shows him here, as always, concerned with real flesh and blood people.

From a technical point of view this etching is superbly done. Like his earlier works, it has diagonal areas of light and shade. In the revision the camel at the right was almost blotted out to reduce a distracting highlight. By deft handling of light and dark he has centered attention on the figure of the compassionate Christ.

Rembrandt did hundreds of etchings and paintings based on the Bible, not because they made him money—for the Protestant church of Holland did not patronize artists—but for his own satisfaction. The sincerity and devotion of his pictures are unmistakable.

Editorials

Shall We Have "Lesson" Materials for the Home?

HOME!

Probably as much has been written about the home as about any other subject in all the range of subjects! Sentimental tripe, romantic verse, sincere, deeply felt tribute, sociological treatises, educational theories, religious sermons, advertising copy—all of these have used over and over the subject of the home. And it is the result of both true feeling and sound research that the home has been recognized as the primary social institution.

In our program of religious education the home has been considered. In fact, it has been emphasized. But on the whole, it has been an exhortation emphasis rather than a program emphasis. That is, we have extolled the home as the most influential agency for teaching religion, and have urged parents over and over again to fulfill their responsibility; but we have provided very little practical help to parents. We have provided an imposing array of periodicals and books and materials for church school teachers. But what we have provided for parents, in the way of every-day teaching materials, has been very meagre. There have been many articles telling parents how important their job is, but very few practical suggestions about how to go about the doing of it, and very little actual material for them to use.

Is there, in the field of the literature of religious education, a need for regularly available help to parents in conducting family discussions of conduct problems, of problems in social attitudes, of problems in religion? Is there need for materials for use in family worship? Is there need for materials in meeting emergencies in family life, such as financial disaster, social disapproval, death? Do parents need materials which will offer practical help to them in making their home in reality, as well as in theory, the primary agency in the teaching of the Christian religion?

The editors of the *Journal* would like to know what its readers think about these questions. Proposals have been made for the extension to parents of the service available in such areas. Is such service really needed? Would it be welcomed by parents?

Where Lies the Blame?

SOME TIME AGO a friend of the *Journal* sent us a copy of a letter written by an excellent woman explaining her reasons for turning down a request to take a class in a church school. She was an experienced teacher in public school and college, but the church school lost her. Here, in part, are her reasons:

"I found that, in the department where I was asked to serve, the worship program was handled by sixth and seventh grade children. Even under direction they did not make the period worshipful. The other children were already restless when they went to their classes.

"The discipline was poor. Noise and disorder from some

classes made educational work impossible. The secretary reported very irregular attendance. I could not learn of any home cooperation.

"The department did not start on time any Sunday I visited it and the time given the worship period varied so the teachers never knew how much class time they would have. I was told that the discussion method, called self-expression, was obligatory and that specified lesson materials must be used because of denominational pressure. I would not be free to use my training or experience as to methods.

"I found that I was expected to maintain home contacts, supervise all social and recreational activities, etc. I have neither time, strength nor training for this. I also found that, regardless of time and investment required to teach a class, that would not release me from call and pressure from other organizations in the church. I found some leaders in other activities who were very critical of anybody who limited service to one class.

"I can unite with an adult class and with one or two other organizations, invest less than one-tenth of time, strength, nerve strain, and still have better standing in this church with which I have just united."

This letter was turned over to another experienced teacher who works in an average church. While expressing her sympathy for the irritation felt by the writer of the letter, and admitting the difficulties involved, she outlined the following considerations on the other side:

"The best practice provides for children in the sixth and seventh grades to help lead in worship services, with due preparation and supervision. Properly handled, this can be valuable education in worship.

"In regard to the problems of discipline, attendance and time schedule, a trained school teacher should be able to discover the basic causes for these mistakes and suggest ways of overcoming them.

"The assertion that all teaching must be done by the discussion method is certainly unusual. In most schools a competent teacher would have the privilege of presenting other methods in teachers' meetings, and of teaching in any ways that she has found most effective.

"Some of the best work of Sunday school teachers is done in those out-of-class activities which take so much time. A good teacher will try to engage in as many of these as seems practicable.

"As for the teacher's last point, it is admitted that the goal of prestige in the church is certainly not most easily attained through teaching a church school class. It is fortunate that it would not occur to most teachers to ask whether or not their work gave them 'good standing' in the church. Theirs is the privilege of guiding growing people in the development of Christian character, and the attendant satisfactions are richer than any praise from outsiders."

Here are two points of view. They hold up a mirror to leaders of church schools and departments and may show why it is hard to get the best equipped teachers to take a class. They also hold up a mirror to those who are thinking of giving up their classes because of the difficulties involved. How do you like what you see in the mirror?

Religion in public education?

Beginning a forum on a problem of great importance

THE IMPORTANCE of religion to the maintenance of a democratic form of life has been widely recognized of late by secular and religious teachers alike. There is a growing group who feel that religion should be taught in the public schools. Is this possible without violating our tradition of the separation of church and state? Can it be done without an undemocratic employment of religious au-

thority? Two leaders in religious education discuss the pros and cons of this question. In the October number each will reply to the other's statement.

The writers are willing to receive comments and questions from readers regarding these problems, and it is possible that they will answer these in a later number. Send them in to the JOURNAL office early to assure consideration.

Democratic method of teaching is essential

By GEORGE A. COE*

OUR STATE SCHOOLS could teach religion without union of church and state, and in harmony with democratic ideals, on condition that "teaching religion" be given a certain meaning, and on condition that this meaning be incorporated in school procedure or method. These conditions have not been recognized in recent arguments for putting religion into the school curriculum.

Our public schools are agencies whereby society selects parts of its past and present conduct that are deemed worthy, and promotes repetition of them, at the same time condemning other parts, and resisting repetition. Our educators are agreed that in our schools the educational process should be a present practice of democracy. The one practicable method of teaching religion in such schools—the only method that would not produce boundless educational and social discord—is to follow the best procedures now known for teaching citizenship.

Democratic teaching of democratic citizenship aims at intelligent, discriminating civic devotion as against uncritical conformity to imposed ideas and rules. Discrimination is developed by learning about the good and bad conduct of peoples and individuals, past and present, our own country included, and by analyzing unfilled needs. This requires, in the social studies, the spirit of science and critical methods. Scientific method is, indeed, the democratic way of using our intelligence. When religion becomes one of the social studies, or a part of one, pupils must be given similar practice in sifting the facts of religion. Hence, the processes and results of biblical criticism will be taken for granted, and in the background of textbook material there will be also history, psychology, and sociology of religion. This is the non-sectarian, democratic way of inducing appreciation of the best religious factors in American culture.

Teachers who cherish for themselves this approach to life's meaning are presupposed; likewise administration that makes for a corresponding atmosphere throughout the school. To isolate religion in a classroom would imply a degraded view of religion. Moreover, the present reticence of teachers with respect to churches, dogma, customs, and

(Continued on page 36)

Can we not trust democracy?

By F. ERNEST JOHNSON*

AS THE EDITOR can testify, I have been very reluctant to write this article, because classroom method is a subject on which I have no special competence. With his consent, I am using the space assigned to me to explain why I think raising the issue of method betrays a misunderstanding of what I have proposed concerning the teaching of religion in the public schools.

I have made two concrete proposals: that religious institutions be included within the scope of the social studies, and that the English Bible be included among the literary classics in the school curriculum. I am unable to see anything in these proposals that involves other methods than those now employed in the public school's program. Just as boys and girls, at the appropriate age, are introduced to government, trade, housing, labor and the like, and to the great "secular" classics, so they should be introduced to the activities of churches and synagogues as empirical facts in community life and to the literature of the Bible.

It is said that these are very controversial subjects. Quite so. But not more so than politics, economics, or the labor movement in many American communities. There are hazards in all significant teaching. There is always a problem of "method." But the methods to be employed in the teaching of religion in the schools are the methods now in use in the social studies and in the teaching of literature. They have been worked out by specialists in these fields. The issue that is being raised concerning the teaching of religion seems to me precisely the issue on which progressive educators are fighting traditionalists every day. We are being challenged all over America: "Keep controversial subjects out of the schools!" Witness the furor over textbooks in the social sciences. The demand for realism and cultural adequacy in public education is all of one piece.

There is no one, simple solution of the problem. Freedom of inquiry and criticism is not absolute in any field. In some communities there is little of it. But the way to win more freedom is to assimilate the study of religion to the study of other phases of the culture. Failure to do this preserves the dualism of sacred and secular which is a mark of obscurantism.

(Continued on page 36)

* Professor of Education (Retired) Teachers College, Columbia University.

* Executive Secretary, Department of Research and Education, Federal Council of the Churches of Christ in America.

Meditations

By P. R. HAYWARD

THE EDITORIAL BOARD has arranged that the Editor of the Journal prepare a series of brief devotional meditations for leaders in Christian education. These will deal with the religious life and spirit. The first group appears herewith. It is suggested that each meditation be used on the appropriate Sunday and throughout the week for personal worship, self-examination and prayer. While this series is being printed the monthly prayer or meditation by the Editor which has been on page 4 for a number of years will not appear.

The High Demands of Christian Leadership

Soul of Mine, venturing a new year of Christian service, pause now, pause often along the way, to meditate and pray.

For the High Demands of Christian Leadership, before all skills and external capacities, require an inner poise, a secret peace, an inward power;

Only then canst thou teach out of the overflow of life and he who teaches out of such an overflow is most akin to the Master Teacher.

First Week

Soul of Mine, free thyself of the drag of needless worries.

Stand them in a row before thee and see them as they are.

Cleanse them of the self-seeking that is so often the cause of their power.

Sense the indolence of mind and hand and the carelessness of thought and act out of which so often thy worries spring.

Sense the forces that are set to overthrow them.

Look through their brave fronts and see their inner impotence.

Hold them in the long view of time and see how temporary they are.

And thus their hold upon thee will weaken and give way and thou wilt be free and at ease—and strong.

For who art thou, to attempt to teach the grandeur and mystery of life when small worries sap thy faith in it?

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

Second Week

Soul of Mine, cleanse and ennoble thy expectations.

Stand them in a line before thee and see them as they are.

Seek as the pearl of great price the capacity to prune thine own hopes.

Pluck out by a strenuous act of will those that are unworthy and self-regarding, and for a time only.

Immerse thyself in the joys and tragedies of mankind that thy expectations be enlarged.

Magnify them through thy nearness to the needs of the world.

Stamp them with the pattern of the ageless Kingdom that thou and other men of good will are now creating in the hearts of men.

So purge them as with fire, and leave only those upon which thy life can grow.

For, the measure of a man is the measure of what he joyfully and sacrificially expects—and demands—of life.

"Now faith is the substance of things hoped for, the evidence of things not seen."

Third Week

Soul of Mine, throw thyself upon the spiritual resources of life.

Stand the Forces that Fight for thee in a column and see them as they are.

Seek often the pathway to the eternal that leads through the interests and hopes of other hearts.

Find solace and strength in the beauty and wonder created for thee in the world of nature and by the hand of man.

Blend the Holy Scriptures with the purposes and expectations of thy heart.

Stir and empower thy life with an awareness of the master souls of all time.

Touch thy littleness with the greatness of him who is the Way, the Truth, and the Life.

Suffuse thy mind with a sense of the encompassing presence that sustains and lifts thee in thy long and joyous march to God.

Thus, thou canst be relaxed and at rest, waiting for the infilling of the reality that is around and within thee and but waits for thy receptive spirit to be released for the empowering of thy life.

"My soul, wait thou only upon God; for my expectation is from him."

Fourth Week

Soul of Mine, be still and take peace unto thyself. And in thy quietness, fail not to meditate upon the sharpest and most insistent need of thy inner life.

Hast thou and thy friend become estranged so that now thy hands grope where they used to clasp each other?

Has the lure of new truth beckoned and called until it has pulled upon thy old comforting complacencies and threatened to uproot them—and hast thou been unable to follow?

Has thy daily task made a demand upon thee for which the pangs of growth are too severe?

What is this then, soul of mine, that plagues thy footsteps to the place of prayer and waits to torment thee around every corner of thy life?

It is the unmet need of thy soul.

Spurn it not, for in it is power.

O, be sure of this—in it thou wilt find struggle, wrappings of spirit, rending of the ground—and a deep joy that nothing else can take away.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

An all-church service of consecration

At the beginning of the church year

By PHILIP GORDON SCOTT*

(CHILDREN of the church school are seated with their parents in family groups. Officers of the church and parents of church school pupils have been especially invited to attend this service, which serves as a Rally Day for the whole church.)

ORGAN PRELUDE: "God's Time Is Best," by Bach

HYMN: "Rejoice, Ye Pure in Heart"

CALL TO WORSHIP:

Minister: Give ear, O my people, to his law, which we have heard and known and our fathers have told us,

People: That the generation to come might know them,

Minister: That they might set their hope in God,

All: And not forget the works of God, but keep his commandments.

GLORIA PATRI

INVOCATION: Eternal God, our heavenly Father, who hast not left us to work out a lonely and an unhelped destiny, but hast set our lives in families, bless us now, as together we bow before thee. Thou knowest, our Father, how we depend on one another, and yet remain apart. Join us now in our common prayer that we may discover ways of sharing even that which is deepest. For affections that make life sweet, for understanding that redeems our failures, and for trust that we have in one another which we seek to deserve, and for the love of which we would be worthy, we give thanks unto thee. Keep us faithful to the trust thou hast taught us, and reverent before the holy, quiet voices that speak within our hearts of the way of thy Son, to which thou dost call us. In his name, we pray, and in his words:

THE LORD'S PRAYER

SOLO: "Come, Ye Blessed of My Father," by Scott

HYMN: "O Master-workman of the Race"¹ (Tune, *Materna*)

Minister (Reads Ephesians 14:13-15). Let us sing the third stanza.

O Master-workman of the race, Thou man of Galilee,
Who with the eyes of early youth Eternal things did see,
We thank thee for thy boyhood faith That shone thy whole life through;

"Did ye not know it is my work—My Father's work to do?"

Minister (reads): "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he

buildeth thereupon. 'For we work together in God's service. Ye are God's field to be planted. Ye are God's house to be built.'" Let us sing the second stanza of the hymn.

O Carpenter of Nazareth, Builder of life divine,
Who shapest man to God's own law, Thyself the fair design,
Build us a tower of Christ-like height, That we the land may view,
And see like thee our noblest work Our Father's work to do.

Minister (Reads Ephesians 14:13-15). Let us sing the third stanza.

O thou who didst the vision send And gives to each his task,
And with the task sufficient strength, Show us thy will, we ask;
Give us a conscience bold and good; Give us a purpose true,
That it may be our highest joy, Our Father's work to do. Amen.

PASTORAL PRAYER: "Our Heavenly Father, who art able to do more than we are able to understand, whose purpose outruns the farthest reach of minds that search the secret out, whose power is still exhaustless beyond the measure of the marvels and the mysteries of life that thou hast caused us to look upon, whose greatness is unsearchable, yet do our prayers dare claim thy spirit. For thou hast called forth our minds to seek thy truth, and made our hearts to be content alone in thy righteousness. Thou hast taught us of thy love, in accents of our human life, and in the splendor of a life that walked this earth.

"Search the secrets of our hearts in this hour, and show us the strength that is ours when thy spirit is there—when thou dost put love in our lives. As we give thanks unto thee for all our family and friends, in whom our lives are strong, enable us to find thee further, in all thy family upon earth, in our striving for a fellowship of understanding, and of courageous good will.

"Awaken in our lives, we pray, a fresh desire to make of this family in this household of faith, a Christian fellowship—that we may learn to share together more than the work that we join our hands to do, and more than this fellowship in worship—that we may share our own strength, confess together our weakness, and be to one another, young and old, the support and stay of those who have faith and love for the best that the least of us can be.

"Quicken in us the sense of thine indwelling Spirit; guide us in thy way, through Christ our Lord. Amen."

OFFERTORY: "Adagio" from First Sonata, by Mendelssohn

PRESENTATION OF THE OFFERING

DOXOLOGY

Consecration Service

(The designated groups—teachers, parents, pupils, members of church committees, members of the congregation—will rise in the order announced by the Minister, and will remain standing until the close of the prayer.)

MINISTER: As we consider what has come to us through the faith and teaching of others, not so much by what they have helped us to know as by what they have led us to love and what they have believed of us, those of us who have special debt would pause in memory of those true teachers of our homes and those whom we have known in our church and through our church, and we would give thanks for their lives and for their inspiration.

Most of all, in humility of spirit, we remember Jesus, the Great Teacher, whose call to follow him was a call of service, whose persuasion was a life of love.

* Pastor, The Church of the Redeemer (Congregational), New Haven, Connecticut.

¹ By Jay T. Stocking. Words copyright, The Pilgrim Press. Used by permission.

Let us sing together, as we remain seated, the first and fourth stanzas of "O Master, Let Me Walk with Thee."
HYMN: "O Master, Let Me Walk with Thee," stanzas 1 and 4.

MINISTER: At the opening of this new church year, with all its possibilities and promise, we see before us tasks that have difficulties but also the rewards and satisfactions of service. In the company of those through whose lives our own have been made stronger, and in the inspiration of that present Spirit guiding us into all truth, I ask the *teachers and officers of the church school staff* to stand in their places.

CHARGE TO THE TEACHERS AND OFFICERS: You stand, in a peculiar sense, joining what is and what shall be in the lives of those whom we love, and linking what is to what ought to be in the life of our church. You are called by the need, and by your understanding, and your desire to help, to encourage and direct a growth of mind and spirit that shall bring to fulfillment the promise of young lives in Christian character and service. You may not know the time when you have done the most, but it is your desire and duty to know and understand these younger friends, to believe in them and to lead them to understand themselves and their world, walking with God in their company, leading them into companionship with Christ, and an increasing growth in the Kingdom of God, and to share with them in building the life of a world that shall do his will. Preparing yourselves to seek resources by which your own lives may be enriched, being teachable under the instruction of the spirit of God, do you accept this call to service and honor this duty by your devotion?

RESPONSE: We do.
The parents will rise.

CHARGE TO PARENTS: You who have the first privilege and the finest service, the warmest hopes, and the greatest dreams in the life of your home, do you now renew your dedication of the life of your family as a Christian home, and do you now, in the remembrance of the tenderest prayers your own high hours have taught you, declare your purpose to join in willing interest and effort the care of this church for the spiritual growth of your children, that by the teaching of faithful lives you may serve him who is even now teaching us all and leading us on?

RESPONSE: We do.
The pupils of the church school will rise.

CHARGE TO PUPILS: Do you join with us, parents, teachers and friends, as fellow-members in the school of life, taught by our Master, and seek to learn of him the way of goodness and truth that shall help us all to know that we are all the children of God, related by birth to all that is high?

RESPONSE: We do.
Church Council and members of all elected committees of the church will rise.

CHARGE TO CHURCH OFFICERS: In places of honor and leadership you stand, appointed by this congregation for your worth and for your service and for your understanding to guide and direct our work and to keep us true in all that we do to the real meaning of Christian fellowship, to plan and work for the ends of Christian education and the maturity of us all in Christian character. Do you now affirm your purpose to hold before us all

as a church those ways of life that shall realize these hopes?

RESPONSE: We do.

Members of the congregation will rise.

MINISTER: As our pledge, let us all, members of the congregation, those who have previously responded and all who join with us in this household of God, read the words of the pledge, "Our Pledge of Loyalty."

PLEDGE OF LOYALTY (in unison): "We rejoice in the Christian fellowship of this church. We acknowledge the varied responsibilities we bear both as appointed leaders and as members, and we dedicate ourselves anew to the service of God, pledging our loyalty to the work of the Church of Christ and the furthering of his Kingdom in the world."

POEM (read by Minister):

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach of knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach of power to will and do,
But only now to learn anew
My own great weakness through and through.

I teach of love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
O let the little children see
The teacher leaning hard on thee.

LESLIE PINCKNEY HILL, in *Wings of Oppression*

PRAYER: O thou Eternal Spirit, who first established truth, and placed in our hearts that desire after it that shall bring us to thee, confirm by thy presence in our hearts this dedication of our lives. Guide us in the ways of righteousness that loving and serving thee, sincere as we are in our purpose, we may be more noble in deed, and pure in heart. Restore unto us the attractiveness of true Christian living that we may dare to call ourselves those who walk in the way of the Master. In his name, Amen.

HYMN: "The King of Love My Shepherd Is"
(*Children of the church school grades one through six will go to their classrooms for registration and reception by their teachers.*)

SERMON: "Their Future Is Now," or "What to Learn by Heart," or some such related title and subject.

HYMN: "Father in Heaven, Who Lovest All"

BENEDICTION AND CHOIR RESPONSE

ORGAN POSTLUDE: *Agnus Dei* by Bizet

Reprints are available of the plans for Religious Education Week given in the *July Journal*. See page 36 for proposed radio programs. The dates for the Week are September 28-October 4.

New Youth Bulletin

Build Today for a Christian World, a Guide for study and action based on the findings of the June meeting of the Christian Youth Council of North America, may be obtained at 10 cents a copy from denominational and council offices and from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

We could try that

Have you ever tried out the parable of the talents literally? A number of churches have found this a stimulating way to raise money, as was done in the church project described here. The members of denominational boards of education are quite properly considered leaders in this field even though they serve on a voluntary basis. One denomination tells how it makes use of its board members.

What have you done that is different and has real educational significance? Let others know about it. This is your page.

Talent Fund Project

The Talent Fund project was introduced to East Congregational Church of Grand Rapids, Michigan, at the annual meeting May 9, 1941. [So writes Marjorie Devereaux, the minister's secretary.] The purpose was to raise money to care for certain indebtedness. Crisp, new dollar bills were distributed by the Board of Trustees to members and parishioners present, who were asked to invest and increase the dollar in any way they chose. It was suggested that they could invest the dollar in materials or ingredients out of which they could make something to sell at a profit; could purchase wares at wholesale and sell at retail, or they might do some piece of work themselves which they ordinarily hired done, depositing the amount thus saved in their Talent Fund.

Six weeks was the time given in which to use their talents and make their dollars grow. The idea was received with real interest and enthusiasm. Dollars were mailed to those who were absent from the annual meeting. The total number of dollars given out was 685. Records were kept in the church office. From time to time letters were mailed to the Talent participants. Burnand's illustration of the parable of the talents was used on the church bulletin one Sunday.

Much was learned about the talents and the resourcefulness of our members as reports circulated in the parish. Two sisters, employed in a bank, earned more than \$39.00 selling homemade caramels and cookies to their fellow-workers. Neighborhood dinners were held; ice cream socials were enjoyed. One lady purchased popcorn wholesale, made it into balls and vended them at various church meetings. A business man bought postage and letter paper with his dollar and collected what he had previously concluded were "bad debts" to the amount of \$20.00. A woman artist did an oil painting for a friend. Three families gathered old clothing and bric a brac, rented a store and held a rummage sale. A member in her eighties wrote a bit of verse which she had printed on a Talent "Booster Tag" and sold. Items sold included gift wrappings, serving trays, candy, baked goods, aprons, finger towels. Some washed their own cars, mowed the lawn, or did the laundry and put the amount saved in their Talent Fund.

To date \$1500 profit has been received with still a few people to be heard from. The financial results were gratifying and extra dividends were made in the life of the church through fellowship, good fun, sharing in a common project, and happiness in achievement.

Board Members at Work

The President of the Board of Education of the Church of God, Dr. Carl Kardatzke, has sent the following list of goals for "100% members" adopted by the members of his board. These represent the work and personal growth which they themselves will attempt to carry out during the year, June 1941 to June 1942. Such a plan could be easily adapted to the committee on Christian education in the local church. We should be glad to hear of other groups that have similar plans.

1. Each member review a book in the field of Christian education. (The book to be designated by the secretary and review to be published in the denominational magazine.) (15%)
2. Each member furnish articles for publication assigned by the executive committee or the secretary. At least one will be assigned to each member. (10%)
3. Attend the International Council of Religious Education meetings in February, 1942. (10%)
4. Read six fairly recent texts in Christian education before June, 1942. (15%)
5. Do one of the following: a. Give six months of service as a teacher of a Sunday school class. b. Teach two leadership training courses. c. Act as a departmental or general superintendent for six months. d. Serve on your local religious education committee, between now and June, 1942. (15%)
6. Spend an hour monthly (as a minimum) in reading religious education periodicals. The hour may be divided among two or three or more of these magazines. (15%)
7. Do something definite to develop Christian education in your state. For instance, serve on state board of Christian education, speak at a Christian education convention, help to get one started, teach a course outside your own church, promote a cooperative institute or class, or serve on any active committee of the International Council of Religious Education in a state or national organization. (10%)
8. Present one workable plan for the Board to use in furthering the Christian education work of the Church of God. Please do this before the International Council of Religious Education meeting in February, 1942. (10%)

Starting the Advance

During the next year many hundreds of churches over the nation will be giving serious thought to their opportunity and responsibility in connection with the United Advance in Christian Education. A member of the North Shore Baptist Church in Chicago tells how his church geared itself into the church school Advance of his denomination.

The entire staff of the church school planned an all day retreat, beginning with breakfast on Saturday morning. Following an opening devotional period, careful consideration was given to the plans and objectives of the church school calendar for the year ahead. Then the program of the Advance was presented with a discussion leader for each main objective. Problems of correlation within the church program and between the home and the church school were carefully considered. The staff as a whole got a fresh view and a strong sense of rededication which has already produced marked results in the work of the school.

A country church finds a way out

The graded church plan at work

By ROBERT MARSHALL PUTT*



Everyone helped to remodel the chancel

IN THE PRESENT CRUSADE against religious illiteracy, the churches are facing the results of their past failure to transmit to succeeding generations their rightful religious heritage. Such a growing realization upon the part of educational leaders in the Community Church at Chesterland, Ohio, led them to adopt, in October 1938, the program and organization of a graded church.

Spiritual illiteracy was not the only problem confronting the church. The Chesterland church is in a "rurban" community of some twelve hundred population, almost equally distributed between farm families, long established in the Western Reserve, and more recent commuters from the large city sixteen miles distant. This community division was reflected within the church. There was further lack of unity between adults in the church and the young people, while children in the church school had little feeling of belonging to the church. Irregular and small attendance and inadequate financing were also part of the picture.

Because the church had used a unified service of worship and education for two years, it was comparatively easy to conceive and inaugurate the new plan. A unified program eliminates duplication of activity on Sunday mornings and emphasizes the experience of worship. It does not, however, integrate the total activity of a church, nor does it provide for that reciprocal fellowship among children, youth, and adults which, outside of the family, may be experienced only within the church. The graded church accomplishes both of these ends.

The graded church program at Chesterland operates as follows: The entire family comes to one service on Sunday morning for a two hour session of worship and Christian education. Senior high school pupils, young people, and adults unite in the regular morning worship service which lasts an hour. While they are worshipping, all children from the first to the tenth grades participate in a worship service of a half hour's length, and for the remaining half hour engage in creative activity which is graded according to age and interest, and correlated with the worship services and with the study classes which follow the activity.

At the end of the first hour, everyone, except the pre-

school children, assembles in his respective study class. Children from two to five years of age remain in the kindergarten and nursery for the full two hour session, during which they enjoy the kindergarten program which is typical of a progressive public school system. In the church, of course, a religious interpretation is placed upon their experience. There is no closing assembly for any of the groups; each class is dismissed by its teacher.

On special days, such as Christmas, Easter, and Children's Day, a combined service is held, to emphasize the unity of the church. The children join the adults in the choir, in ushering and serving communion. Occasionally the children invite the adults to be their guests at their own service.

The essential emphasis in the graded church idea, namely, *that adults, young people, and children grow together* in the church, is especially evident in the courses of study for adults and older young people. In all classes above the high school age, students are grouped according to personal choice and intellectual interest, rather than by age or sex, as is usual in the church school. Study classes re-form each quarter as everyone above high school chooses one of two courses of study, the first of which deals with the theory of religion, or Bible study, and the second with the application of Christianity to life problems.

Courses offered under theory include "The Nature of Religion" (a discussion of a series of sermons previously preached by the pastor, and then mimeographed and bound for study), "The History of the Old Testament," and "The History of the New Testament." Practical courses include "Rebuilding Rural America," "Social Problems," and "The American City and its Church." Courses are repeated upon demand in such a way that no student shall have to miss one course by choosing another. *The Teachings of Jesus* and *Problems of Christian Youth*, by Harry Thomas Stock, are typical of the standard elective courses used by the high school students.

Children of primary, junior, and intermediate age study the excellent graded lesson materials offered by various church publishing houses. Some use is made of vacation school texts. All lesson material is correlated with worship and activity, and presented in such a way that there is no distinction made between study and creative activity.

Because the children's creative activity has included

* Mr. Putt was pastor of the Community Church, Chesterland, Ohio, when the graded church plan was adopted. He is now studying in Chicago. The Rev. Jerry Trexler is the present minister of the Community Church and is carrying on the same type of program.

such projects as painting the church pews, building a model church, making choir robes, and staining church windows, it has been misunderstood, although approved, by people outside of the church, who have thought that the children were merely being entertained while waiting for their parents. In reality, the purpose of the graded church is more than that; it is growing together in the church; it is learning by doing. The children, by working on the church building, made the church *their* church, at the same time achieving that Christian social development which can come only by means of adjustment in and to one's own intimate group. The technique of the correlated activity is not only learning by doing; it is *living together*. By means of it the child practices his Christianity.

It is to develop such skills in Christian living that the children elect their own church council (each of whose officers works under the supervision of the corresponding member of the adult church council). Furthermore, the children are encouraged to attend and participate in all business meetings of the adult board and of the whole congregation. Thus people of all ages work together in a growing church democracy which stimulates the best development of all participants, young and old.

The remodeling of the sanctuary illustrates the nature of a graded church, both in its emphasis upon worship, and in the spirit of cooperation, which is embodied in the project. The chancel which is shown here was designed by the minister and two of the young people. A high school boy, unusually skilled in manual arts, directed the men in its construction. Men and boys together stained the woodwork. Two high school boys built the altar. A young man gave the money for the dossal which was made by his mother. The carpet was laid by the women of the church. Thus almost every age and group within the church made an essential contribution to the sanctuary.

The manifest results of the Chesterland project more than justify experimentation with the idea elsewhere. The children are enthusiastic about the plan. Participation of people of all ages in group activity has more than doubled. Worship is both more extensive and more meaningful. The church has achieved unity in spirit and efficiency in operation. The financing of the institution is no longer a burden, but a joyful and meaningful experience, and the church income has increased accordingly, without any special emphasis upon money. Both children and their parents have increased their skills in living and their sense of community mindedness. Probably the greatest contribution the program has made to the Community Church is the conviction that Christian education can be far more than Bible study or church attendance, and that it is nothing less than growing together under Christian inspiration and guidance.

Have Satisfactory Records!

ORDER NOW—record and report forms for the new church school year! The International Council has two systems: the *B System*, containing minimum essential forms, for smaller schools or those less completely organized—sample set, 25 cents; the *A System* for larger schools or those more advanced in organization and supervision—sample set, 50 cents. Descriptive order blanks upon request. ORDER FROM: International Council, 203 North Wabash Avenue, Chicago, Illinois.

For such a time as this

By MARY ESTHER McWHIRTER*

WHEN THE CHILDREN came to our weekday schools last fall they were vividly aware of the war. Radio, news reels, picture magazines, and adult conversation had made its cruelty and horror very real to them. Their conversations and drawings reflected this. "I hope our country gets into this war and licks Hitler." "I drew a picture of a submarine; it was a good submarine because it was British." "My uncle is going to volunteer. He will learn to be a soldier." Bombing planes, warships, machine guns, soldiers, and tanks were the predominant theme in their drawings. When it came time to play games they wanted to be machine guns with the accompanying sound and actions.

With dismay, we realized that these children were caught up in the wave of hate and fear which was engulfing many adults. How could we continue calmly teaching the "prescribed courses," shutting our eyes and ears to the interest which was uppermost in the minds of our children? We could not. We must meet the situation realistically and constructively. But how? Direct peace education was not the answer at this crucial point; perhaps an indirect approach would be the better way. Committees of teachers struggled with the problem. At last an inspiration came.

All over Brooklyn the experiment began. This story of what happened in just one weekday group is typical of many others. When the children arrived for their weekday class they found on their browsing table and bulletin board photographs of other boys and girls who were doing the very things they themselves enjoyed: playing circle games, rolling hoops, taking care of pets, sailing boats, and eating lunch. There were cunning pictures of babies, much like their own brothers and sisters.

The questions came thick and fast. "Who are these children? Where do they live? Are they at a summer camp for a vacation? Why do some of them have such sad eyes? Why are some of the babies so thin? Where are their mothers and fathers? Why are their pictures here?"

Miss Jones answered the volley of questions by telling of the camps which had been established in unoccupied France by the American Friends Service Committee. She explained: "The children are in these camps, either because their homes have been destroyed or their parents killed during the war." (This point was not elaborated upon, lest there be a resurgence of the "hate spirit" which had been so evident the week before.)

The children looked again at the pictures. "As you look at these children's faces, do you think that they all came from the same country or that they belong to the same race?" The children guessed: France, Belgium, Norway, Spain, Holland. The leader added: "There are also some

* Director of Christian Education, Brooklyn Church and Mission Federation.

from Germany and Italy. There are Jewish children, too."

"But, those from Germany and Italy are enemies!" "Why should any camp take in Jewish children?" Those protests led into a story of the work of the American Friends Service Committee as it crosses all racial and national boundaries in serving human need. The children were impressed, but rather skeptical about helping *everybody*. Before the session closed, the children turned to their Bibles and read the words of Jesus: "Love your enemies. Do good to them that hate you." Then they read Paul's advice: "If thine enemy hunger, feed him; if he thirst, give him to drink." Miss Jones asked: "Are these ideas good ones? Would they work now? Think about it between now and next week. We'll talk it over then."

At the next session the pictures were studied again. Somebody asked: "How do the Friends get enough money to buy food and clothes for so many children?" In the ensuing discussion the children decided that since so much help was needed, they could do their part in helping the committee to get food and clothes for the children and babies. It was a thrilling idea! What could they do first?

In one of the folders about the Friend's work, they had read that six cents would buy a quart of milk for children in the camp. "We could help by bringing an offering each week." "We could make a chart and paste on it a tiny milk bottle for each six cents that was given. It would help us to keep track." "Let's put an empty milk bottle on our worship table. That will help us to remember the purpose of our offering," suggested the leader. A word of protest came from Seymour: "But, I don't want my money to buy milk for a German child or for a Jewish one, either." (The seeds of hate propaganda had been deeply planted in the mind of this ten-year-old. They would not be uprooted in one or in two sessions. It might take a long time.)

Miss Jones held up the pictures of the babies. "What do you think you could make for these babies?" "Caps, booties, blankets," chorused the girls. A big bundle of outing flannel was unwrapped. It was cut into the very articles the girls had mentioned. How wonderful! Work could begin right away, and it did!

How could the boys help? Miss Jones was ready. "Most of the children did not have any bedding to bring with them when they went to the camps. It takes a lot of blankets for so many children. Perhaps you boys would like to weave blankets—square by square from bright colored worsted—like this. Here is a sample loom, made from the end of an orange crate with nails driven in on four sides and a heavy cord warp." The boys, like the girls responded with



eagerness and flew to the nearest grocery stores to get their boxes. The project was launched.

Week by week the enterprise grew in meaning and significance for the children in this school and for those in many others. As the sewing, weaving, and knitting progressed the teachers were alert to the Christian purpose behind it all. Discussion, stories, dramatizations, the writing of prayers and litanies, Bible study, and services of worship were a part of this enterprise. With true understanding the children learned: "Whosoever possesses this world's goods and notices his brother in need, and shuts his heart against him, how can love to God remain in him? Dear children, let us put our love not into words or into talk, but into deeds, and make it real." Its meaning, like the meaning of many other Scripture passages did not need to be explained. The children had experienced it themselves.

When the end of the year came, an overwhelming number of garments and quilts had been beautifully completed by many painstaking little fingers. A generous gift had been contributed to the Milk Fund. The two thousand children helping in this enterprise had really been able to render a substantial amount of help in terms of money and of service. To date \$47.00 has been turned in toward the milk fund. Since most of this came in penny by penny, from the poorest boys and girls, it is significant as a piece of real service. The sewing completed includes 130 pairs of baby booties, 78 caps, seven quilts made up of sixteen knitted squares each, 23 baby blankets.

But that was not all. This enterprise had stimulated Christian growth on the part of our Brooklyn boys and girls. Attitudes had been changed; new appreciation had been achieved; wider sympathies had been developed. In the spring when the children came to weekday school their compelling interest and topic of conversation was no longer "war" but "helping our friends in Europe." Gradually, imperceptibly they had come to accept for themselves the Quaker "concern" for *all* people as children of one Father. The teachings of Jesus about love and service were no longer just words read from a book, but a way of acting which they had tried and found good.

As we look back on this year's work, we feel certain that a new world order based on love *can* be built. "Let child love child and strife will cease."



THE PARISH of the First Community Church of Columbus, Ohio, is perhaps no different from most other communities. The families have neither enough nights in the week nor enough cars to take their members to the many interests claiming their time, talent, and money. But the Adult Education Committee of this church decided to give each of its families a chance at trying to work out its own philosophy and methods of dealing with its problems. This involved some vital method of adult education, some way not only of giving information but also of encouraging families to think through their own problems.

This church, and perhaps many other churches, could find room for holding adult classes on Sunday morning only by crowding youth from rooms already too few in number. Therefore the School for the Family was held one night a week for a period of six weeks during January and February.

ORGANIZATION OF THE SCHOOL

The mechanics of the School are as follows: The speaker, an authority in his field, is given thirty minutes in which to present some general problem, with special emphasis upon its debatable issues. The assembly then divides into groups of a dozen to eighteen members, with a discussion leader and a secretary, for a period of thirty-five minutes. Instructions are given to pursue any immediate problems of the members of this group, in the area presented by the speaker. If the experiences of some members within the group seem sufficient to answer the questions asked by others, nothing more needs to be done about it. On the other hand, certain members of the group, or the group as a whole, may not understand or may differ decidedly on points of view presented by the speaker. Then, too, there may be requests for further information needed to clear up certain local problems.

In a preliminary training session, the leaders and assistants of each group are instructed to see that every member gets a chance to talk so that all points of view will be explored. Each group may formulate many questions or statements. It is asked to rate these questions in the order of their importance. Upon returning to the forum with the speaker, each group is given an opportunity in turn to ask its first-choice question. It is important to have a presiding chairman who can sense important issues and still avoid extensive digressions. If the chairman gets the questions asked promptly and prods the speaker on to other questions, there may be time for a second round by each group. Some opportunity is given for immediately pertinent questions or comments from the floor. The forum conductor must be alert to the interest of every person, keep one eye on the clock, and know when the essence of each question has been covered. A forty minute period seems all too short as members of the assembly listen with a feeling of "That's my question; I wonder what he will say?"

"Helping Our Families Make the Most of Living" was the title of the announcement folder, and following is the list of topics for the six evening programs:

"Keeping Mentally Well." Speaker, a psychiatrist.

"Leisure Pursuits of the Family." Speaker, a professor of education, bent on making democracy work.

"Economic Problems of the Family." Speaker, a professor of economics, with a practical interest in the consumer.

"The School and the Home." Speaker, a professor of sociology, determined on having school and community understand each other.

Finding and meeting family needs

An effective plan of adult education

By J. P. SCHMIDT*

"Family Counseling." (How the family can work as a democracy.) Speaker, a professional family and youth counselor.

"Building a Religious Faith." Speaker, a minister interested in a philosophy that works.

A SECOND TERM

On next to the last night of the series, group leaders were asked to get replies to a number of questions for guidance in setting up future schools. Following are the questions asked:

1. Shall we continue the discussion-forum method?
2. What topics do you suggest for next season?
3. Shall we continue the supper?
4. Division of time between speaker and discussion groups?
5. Would you prefer two series of three nights each?
6. Any other suggestions?

To the first question the answer by all groups was "Yes." As might be expected, all kinds of suggestions were made in answer to the second question. A good majority requested that the suppers be continued. There was a clear injunction to grant speakers not more than thirty minutes for the opening presentation. Speakers inexperienced in this method talk too long to permit time for both the small discussion groups and the closing forum. The interpretation of the various proposals under number five was to plan for two shorter series for the following season; the first of these to be "A School of Politics," to be held during the three weeks preceding an election.

For this three-session fall term a variation of the method employed in the preceding session was used. At the dinner meeting there was placed before each person a sheet of true-false questions on the topic of discussion. A hostess and discussion leader presided at each table of eight persons. The group used the sheet of questions as a guide for table conversation, answering the questions as a group. At the conclusion of the dinner each of three persons was allowed from ten to fifteen minutes to present the problem as he saw it. Then came the forum, which in each case proved to be a very spirited event.

The attendance varied from 145 to 200 persons per session. This technique in using the discussion method was well received. It gave opportunity for some group thinking

* Supervisor of Farmers' Institutes, Department of Agricultural Extension, Ohio State University.

on the issues before any presentation was made, thus creating a lively readiness for the presentation. It provided a symposium of varied points of view in the presentation rather than just the one statement by an "expert." It gave more time by using the table conversation on the topic.

QUESTIONS ABOUT METHOD

By this time you may well be asking such questions as "How do you get this thing started?" "Has anything come out of it?" "Can it be done elsewhere?" "Is it safe to talk about what really needs to be discussed?"

Perhaps a most important comment in response to such questions is that people will be interested, and difficulties of starting will not be great, provided the live problems, yes even the hot issues, of the community are given first place on the program. Our communities are as much in need of an orderly exchange of experiences and opinions on the part of their citizens, and the collection of local data, as of the advice of the expert. This is the point at which we are only now beginning to make proper use of the expert. In other words, he is there to stimulate a full exploration of the problem and to give his opinions or facts in answer to questions precisely at the point where somebody is very anxious to place this answer alongside his own experience or opinion. First, we need mutual understanding of our problems that require group action. We then must have sharing of responsibility. We cannot save our community by just paying church pledges and going to church.

An important point in this connection is to make sure that these small groups who are called upon to probe their local problems in light of the questions opened up by the expert, get as complete a cross section of citizen experience as possible. A good way to prevent cliques from dominating a discussion group is to form the groups arbitrarily by counting off as the members are seated or standing in the assembly. This even separates husband and wife.

What a rich opportunity! Mix together the information, experience, opinions and speculations of the surgeon, attorney, housewife, teacher, clerk, salesman, official, parent, and student; form these considerations into judgment and inquiry and confound the expert or confirm yourself! Confidence in group support will lead to improved understanding and action in the area of family problems.

In planning for such a school, two very definite cautions should be sounded. The first is that of making quite clear to the speaker that it is not his business to deliver an oration that will emotionally, rationally, and statistically convince his audience. Our educational philosophy is still too much that of wanting and giving the answers. The central purpose of such a school as this is to make clear to our people that in the long run they must and can find a way to give their own answers.

The second caution must be made to those discussion leaders who will be inclined to talk too much themselves either "in order to make things clear" or "to get something done." They need to be reminded that listening is not always learning. Adults like children learn best through their own efforts and activities. Religion itself, if vital, is a growing, creative, learning process. If it is to serve the family in a changing world, it must help its people to make their own choices intelligently. This is a first essential to growth and creative living. Religion will create its own valid doctrine on the basis of its ability to help people with living problems.

VALUES OF THE SCHOOL

Such a school helps to get acquaintance and sympathetic understanding among the members of the congregation. Unless people have a feeling that their opinions about the problems are being understood and considered, there is not much chance for programs proposed by the minister or the Board to go a very long way into the lives of the families who make up the congregation. The supper held each night as the opening event was planned so that a hostess presided at each table. This gave an opportunity for neighborly talk. To close the supper period, a brief song service was followed by a short worshipful prayer. The effect of this procedure is to unify the group.

What definite results have come from the School? The School may not have been the sole cause, but it has contributed toward such outcomes as the following:

The village of Grandview (part of First Community parish) has initiated a supervised recreation program.

The largest and most popular night club of Columbus shut out liquor and brought in Paul Whiteman's orchestra for the spring formal dance *jointly* sponsored by the high school sororities and fraternities that had been under fire.

The Upper Arlington School has undertaken many of the recommendations made through the P.T.A. study, including a vocational guidance program that makes use of the rich talent resources of the community.

Work was found for seventy-nine families of the church, and families which threatened to break were held together.

It is doubtful whether churches which rely largely on preaching can expect as much.

"Build Today for a Christian World"

AT THE MEETING of the Christian Youth Council of North America, Estes Park, Colorado, June 23 to 28, 1941, Mildred G. Nicholls was elected to succeed J. Carrell Morris as president of the Christian Youth Council of North America. She has been active in the work of the Ohio Christian Youth Council and the Cuyahoga (Cleveland) Christian Youth Council, and is now the missionary chairman of the National Pilgrim Fellowship.



MILDRED G. NICHOLLS

The other officers are: vice-presidents—Thomas Hoshiyama, California, Ralph Ritchie, West Virginia, Dorothy Witmer, Pennsylvania, and Frank D. Getty, Pennsylvania; secretary—Olivia Stokes, New York; financial secretary—John Mitchell, Michigan; and executive secretary—Ivan M. Gould, Chicago.

For seven years the theme, "Christian Youth Building a New World," has been the center of the United Christian Youth Movement. The Council redefined the program and adopted as a two-year emphasis the theme, "Build Today for a Christian World." Under this theme are four major areas, namely, "Gird for the Task," "Enlist Others," "Heal the Wounds of the World," and "Design for Tomorrow."

J. Carrell Morris presided at all the general sessions. Among the leaders were Prof. Carl Sumner Knopf, Dr. W. J. Faulkner, Dr. H. Y. McClusky, and Richard Baker.

WE WERE HANGING the curtain for the Christmas pageant, fastening it to the wall with some stout wire brought by the Sunday school superintendent. His roll of wire was in constant demand. It not only hung the curtain, but it also braced the Christmas tree, supporting the decorations, and held the lights. The new school teacher, recently from the city, inspected a piece of the wire and admired its strength and flexibility. "That's wonderful wire," she remarked. "Does it cost very much?"

"That wire doesn't cost anything," snorted the superintendent. "That's hay wire, and I couldn't run my farm without it, or give a Christmas play, either."

The very word haywire has come to represent the cheap makeshift. Yet to people who must economize, the haywire makeshift often means salvation. It takes real ingenuity, if not positive genius, to get results with limited means. The smaller churches need such genius, for they are usually wrestling with limited finances. Such churches often give up important activities because they seem too expensive. A country minister recently asked me how to interest a group of indifferent young people. I suggested a program of recreation and dramatics.

"I know about recreation and dramatics," he answered, "but my church is too poor to try them. Country churches can't afford such a program." My friend was mistaken. He had the idea that he needed a large and fully equipped gymnasium, with a specially built stage, expensive lights and settings, and costly costumes. He did not realize that there were haywire makeshifts that would enable his church to develop a full program, particularly in the field of dramatics. Such a program, in spite of limited equipment, can do just as good work in the field of Christian education as that done in the wealthiest church.

Part of my friend's trouble was that he didn't understand the main reason for giving plays. He thought that a play was given to impress an audience, to let the young people "show off" their skill and ability. That is the last reason for giving a play. The audience is only a minor feature in modern religious dramatics. It is the players who count, and the play is given because of the powerful way in which it trains and educates the actors. Plays are worth giving because they are deep and inspiring teachers of youth.

THE DRAMATIC art need not be too difficult. It is really natural, if not instinctive. A group of children playing together will prove that; they continually act out little dramas. It is quite true that finished or professional play-producing is one of the most intricate, difficult, and complicated of all arts. There are unlimited books in this field and the direction of plays can be a life-time study. The ordinary minister or Sunday school superintendent cannot hope to master this professional art, nor can this hasty little sketch even hint at direction technique.

Even when a trained director is not available, the church can still have its program of dramatics. Simple acting is natural and spontaneous. The director and the cast must live the play in imagination, feeling and experiencing the story in their minds and hearts. If the actor can only live the part, his acting will be logical and sincere.

IT is the physical and mechanical problem that discourages many churches. How can we give a play without a stage, or curtains, or settings, or lights, or costumes? It isn't easy

Any church can do it

Haywire dramatics

By IVAN WELTY*

to give a reverent Easter play in the church basement, with furnace pipes sprawling everywhere. Here is where the haywire ingenuity comes in.

If the play is to be given at night—and most impressive work can be done at night—the quickest and least expensive road to effective dramatics is through the use of proper lighting. The right lights will cover a multitude of sins and create a host of illusions. In the first place, controlled lighting will build the stage. If the lights are focused on the actors alone, everything else is lost in darkness. Eyes naturally follow the light, and they miss the furnace pipes in the shadow. The audience, too, disappears in the darkness and for the moment there is nothing in all the universe except the action going on under the spot of light. People do not notice that the Jones baby is reaching for the feather in Mrs. Smith's hat. They only know that Mary Magdalene, in the dim light of early morning, is walking in the garden.

More than this, if the lights are colored they can transform a lot of cheap makeshifts into wealthy magnificence. Under the right color cheapest sateen suddenly becomes a gorgeous silk, faded drapes becomes costly velvet, and rough burlap takes expensive substance. Color has a magic ability to create atmosphere, and the right tint moves the moods and emotions of an audience. Such lighting can cost a fortune ready-made, but with a little haywire ingenuity any man handy with tools can make the needed equipment. The auto graveyard and the ten cent store furnish the materials. Footlights can be made out of two boards nailed in a V shape, fitted with light sockets and painted with aluminum paint. Dishpans make simple floodlights.

Colored lights, that can be focused and controlled, need slightly different equipment. Shiny reflectors are taken from old auto headlights. The auto graveyards often will give these away. A hole about an inch and a half is cut in the back. Tinsmiths have punches that will cut the openings quickly. The dime stores have light sockets that fit these openings. The reflectors are then fastened to wooden stands. Sometimes the stand is hinged on a winged nut so that it can be tilted to any angle. The entire stand is easily turned from left to right. These little floodlights will hold only thirty- or fifty-watt bulbs, but because of the focusing power of the reflectors they are capable of performing some very clever tricks.

Stronger floodlights are made out of the egg-shaped outer shell of headlights. These are prepared like the smaller reflectors, except that they must be painted inside with

* Lebanon, Missouri.

aluminum paint. These will carry a bulb up to a hundred or a hundred and fifty watts. For larger stages special floodlights can be made by surrounding two boards with a sheet of tin, making a box with one side open and the back curved somewhat egg-shaped for better focusing. Such a box will carry a five hundred watt bulb. Aluminum paint increases the light and softens its glare.

The great advantage of these lights over the ordinary footlights or dishpans is that they can be directed to particular spots. They also take more readily to dimming and color. Tinted bulbs are sometimes used, but it is better to get colored gelatin. Colored cellophane will serve satisfactorily. A part of the sheet is fastened to the open side of the floodlight. A favorite arrangement is to set the two strongest floodlights one on each side of the stage. One is a strong green, the other a rich red. The two colors combine in a mellow white light, but every shadow has a fascinating reddish or greenish tinge. Amber cellophane is very useful, and of course some plain white light is essential. A set of two stronger floodlights, with two of the little reflectors, will permit quite a variety of effects. It is absolutely necessary to try out the light in advance on the different costumes. Colored lights play queer tricks on different materials, and only practical tests will do.

One of the greatest advantages of these auto floodlights is the ease with which they are dimmed and brightened. It is only necessary to pass a sheet of cardboard slowly over the opening. Usually the reflector diffuses the shadow, but if the edge of the cardboard is cut into one inch saw-teeth there will not be the slightest trace of a shadow line. The light simply dims and brightens. The cardboard can be hooked at the top to stay in place on the reflector. The smaller reflectors have an added advantage. If the dimmer card is raised only half an inch or so, the reflector sends out a pale spot of light hardly more than a glow. I like to take such a spot of amber light and direct it to a single face. With a stage that is dark with heavy green light, the effect is almost supernatural.

SCENERY can be a great deal of trouble, but unless the church has people of unusual artistic ability, it is better to do without. Poor work is worse than none. Simple draperies, or even sheets, will furnish a better background for the play. The local color and atmosphere can be created by the costumes and properties. The stage furnishings should be as few and as simple as possible, selecting objects that give a clue to the place and time. A few pieces that are carefully chosen because they have significant meaning are worth far more than a clutter of things to distract the eyes. A fisherman's net would suggest the home of Simon Peter, an ornate vase and fancy scarf would indicate a palace room, while a wooden bowl and simple utensils would show a poor kitchen, and so on.

Costumes can be made with a little more of that hairy ingenuity. Ordinarily each character in a play or pageant must furnish his own costume, and after the program is over it is made into some other garment or transformed into a rug or crazy-quilt. Then when the next entertainment is given the people of the church will please furnish more costumes, and so on until the weary parents finally rebel. It is much better for the church or the Sunday school to buy the cloth needed and then invite the ladies to have a sewing bee. By adding a few more pieces every year, the church soon owns a worthy collection.

The great advantage of this system is that the same costumes can be used over and over again. It is really a large economy in the long run. A simple foundation garment can be made in the lines of an oriental robe, with long sleeves. A different girdle, shawl, or head piece will make it a different costume at each appearance. Old shawls, draperies, inexpensive jewelry, even odd bits of colored cloth should be saved with the costumes. There is one serious disadvantage to this plan. When once a church has a good collection, every other church within thirty miles is apt to come a-borrowing. Perhaps it's part of our Christian service to the community.

THERE is no short-cut for the selection of plays. It is just hard work. Publishing houses send out descriptive catalogues; often religious magazines include dramas for special days, and there are books of collected plays in the libraries. A committee can be selected to pick out the next production, and they can do the reading and hunting. After the play is selected, then it should be read and parts assigned. Don't be stingy with rehearsals. It takes work to produce a play, but it is the most interesting work in all the world. The busiest man in town, who scarcely has time to eat, will become so interested in drama that he will give endless time to its preparation and production. In giving serious plays it is a great help to rehearse in costume with some of the settings and lights. It makes it easier to live the part.

Don't think that young people are the only right age for dramatics. In some ways they are the most difficult group. Children enjoy giving them as much as anyone. Most of their work should be for their own pleasure and training, and not for public display. Yet it is surprising what remarkably good work some of the little ones can do with a little preparation. Often older folks do the best dramatic work of all. That dignified, white-haired merchant may be the drollest comedian in town. The quiet little mouse-like housewife turns out to be a tragic heroine of amazing depths and power. One of the most fascinating results of a dramatic program is the discovery and development of unsuspected talents and abilities.

PLAYS have commonly been given for the entertainment of the crowd, the pleasure of the actors, or to raise money for some worthy cause. These all have value, but religious dramatics has a more important purpose. A definitely religious play is a powerful teaching force, a source of deep inspiration. I have seen rugged men weeping at the close of such a religious production. One layman frankly told his minister that he got more good out of one of these plays than out of a dozen sermons—and the minister was a good preacher.

So every church can have its dramatics, no matter what the handicaps of money or room. It is work worth doing. The actors who live the characters of a noble Bible play may have a genuine religious experience. They cannot help but learn much as they study their parts, prepare the costumes and setting, and work out the interpretation of the play's lesson. Whatever the play, they become a part of a wholesome and happy fellowship. I know of nothing else that unites people together in a friendly group the way a play does. Religious dramatics can be an important part of the teaching and preaching of a church

Wisdom and vision

For Ministers, Teachers, and Worship Committees

HOW TO USE THESE SOURCES

1. Ask where each selection would fit some work you are to do.
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To a Teacher

By Grace Noll Crowell

You, who give yourself so earnestly
Sabbath after Sabbath without pay
In either gold or silver of the Realm,
Remember this: there is a chance to-
day
That in your giving you may give un-
priced
To some heart, a new vision of the
Christ.

Remember that the careful words you
speak
May cling in memory a lifetime
through;
That a quick gesture to accent a truth
May make an imprint on some mind,
of you;
That if there is a new thought you can
bring
It may unseal some hitherto dry
spring.
And if you please the Master at your
task—
There is no greater thing the heart can
ask!

A Prayer for Faithfulness to Daily Tasks

"OUR FATHER, help us, as we take
our place in this our day, to keep un-
broken the line of faithful spirits. May
we be worthy of our inheritance,
dauntless in spirit, brave to seek the
truth, persistent through discouragement.
Send us forth to build and to dare
with the strength of gentleness
and the fire of indignation; with a
faith that trusts where we cannot see.
May we face difficulties with a gay and
serene courage, not counting the cost,
not asking for reward, confident that

even when we see thee not, thou art
the Great Companion of our souls.
Amen."

(Source unknown)

Thy Kingdom Come

By Myrtle Williamson

Thy kingdom come, O Lord!
Awaken our minds and open wide our
hearts to thee.
Teach us the meaning of "Thy King-
dom"; help us see
The means by which it shall come
down to earth.
Here, in the fastness of our minds, give
birth
To wisdom wise enough to see thy
plan,
To dreams that dare encompass every
man,
To power strong enough and brave
enough to free
Our souls from self and make us fit
to be
Thy instruments. Thy kingdom come,
O Lord!

The Teachers

WE WILL HOLD in grateful memory
the mighty host of the teachers of the
world—

Those who in distant days and in
darkened circumstances loved the
emerging truth of God as a pearl of
great price and preserved it for others
at the cost of home, of honor, and of
life—

*These are the benefactors of our
minds and hearts and for them we are
glad.*

Those who have loved to nourish
the growing mind of a little child, to
learn and to obey reverently its laws,
to rejoice in its expanding powers, to
trust unto it the unlearned wisdom of
tomorrow—

*These have blessed the world—and
us—and all who are to come after us!*

Those who today in all the earth
hold aloft the torch of wisdom and
learning through the holy ministry of
teaching, in schools and colleges, by
the fireside, amid the sacred symbols
of the church—

*To these our minds go out in quiet
communion of heart and purpose.*

The Work of Teaching

WE WILL JOIN in self-dedication to
the unfinished work of teaching in the
world.

To the ennoblement of the life and
work of our schools to the ends that
our civilization preserve its holy heri-
tage of freedom and its sacred love of
truth—

*We pledge our thought, and labor,
and prayer.*

To the cleansing of our religion of
the things that make it divisive, thus
redeeming it to its noble function of
being a support to the life of all man-
kind—

*We commit our lives in clarity of
purpose and holiness of intention.*

To enlarging insight into the deep
unities that bind religion and educa-
tion to each other—

*We hereby place our hearts in fealty
and our lives in trust.*

To the resolute quest of the ways by
which these unities can be expressed
through the joined efforts of school
and church and home—

*We dedicate ourselves in the name
of him who said, "Ye shall know the
truth and the truth shall make you
free."*



Clinton H. Ruth

*Where ancient forests widely spread,
Where bends the cat'racts ocean fall,
On the lone mountain's silent head,
There are thy temples, God of all!*

ANDREWS NORTON

Eternal life

A play in one act

By FRED EASTMAN*

The Characters

STEPHEN HALE, 62, a high school teacher of biology.

MARY HALE BOWMAN, 40, his daughter, a widow.

ESTHER HALE, 34, another daughter.

PEGGY HALE BOWMAN, 20, daughter of MARY. ALEC MACDONALD, 24, a wounded flyer of the R.A.F.

DANNY HALE BOWMAN, 12, MARY's son.

Setting

The scene is a family air-raid shelter about twelve feet long and eight feet wide, somewhere in England. Three benches—one along each visible wall—constitute the only furniture. The light comes from two candles, one at extreme Lower Right, the other at extreme Lower Left, on upright packing boxes. (These candles must be shielded on the audience side to prevent glare. Each is supplemented by a baby-spot offstage, so that the total lighting, although not bright, is sufficient to illumine all the faces.) Beside the candle, Lower Right, stands a pitcher and a tumbler, the former containing less than half a glass of water. Beside the candle, Lower Left, is a Bible.

On the bench, Right, sit PEGGY and ALEC, alone and leaning against each other, a small blanket around their shoulders. ALEC's head is bandaged and his left sleeve, empty, is tucked in the pocket of his coat. On the bench at the rear sit ESTHER, PROFESSOR HALE, and MARY. ESTHER stares fixedly as if in horror at some fearful object in front of her. HALE drowns, his head upon his chest. MARY's anxious face is bent over that of her son, DANNY, a lad of twelve, who lies ill under a blanket on the bench, Left. All look worn and weary. For a few seconds there is neither sound nor movement. Then DANNY stirs and raises his head.

DANNY: Mumsie.

MARY: Yes, darling.

DANNY: A drink of water, please.

MARY: Yes. (She crosses to the pitcher, Lower Right, and pours a little into the tumbler. Apparently the pitcher is nearly empty. She helps DANNY to a half-upright position and he drinks eagerly)

DANNY: More.

MARY: There's only enough for one more drink, dear. Hadn't we better save it?

DANNY: I suppose so. (He lies back)

ALEC: (Rousing, sleepily) What time is it?

MARY: It must be nearly morning.

ESTHER: (Tensely) The third day!

ALEC: Have you heard anything?

MARY: I thought I heard an all-clear about an hour ago.

ESTHER: It wasn't all-clear for us. It never will be. We're trapped.

MARY: Please! Sh-h! (Gestures that DANNY is not to be frightened)

DANNY: My throat hurts.

MARY: I know, dear.

DANNY: And my feet are cold.

ALEC: (Removing blanket from his shoulders and PEGGY's) Here; take this.

MARY: (Reluctantly accepting it) But, Alec, you and Peggy need it.

ALEC: No, we don't. I can keep her warm. (Puts his right arm about PEGGY and draws her closer to him, while MARY spreads the blanket over DANNY's feet)

DANNY: When can I go to my own bed, Mumsie?

MARY: (Gently) Don't you remember, Danny?

DANNY: No. (Then anguished as he recollects) Yes, I do. They burned our house, didn't they? Oh, Mumsie! (Sobs)

MARY: (Comfortingly) We'll get another house—somewhere. (But she doesn't feel so sure herself) Then you shall have a nice new bed.

DANNY: When?

MARY: When the war is over, dear.

DANNY: But I want the war to end now, Mumsie. I'm sick.

MARY: (Fervently) God knows we all want it to end now. But we must carry on.

ESTHER: (Her fear making her voice strained and harsh) What's the good of lying to the boy? He might as well know. The war's over for us now.

MARY: Sh-h! Esther, don't!

ESTHER: Don't shush me! I can't stand it. (She rises, thrusting her arms upward as if against an evil Fate descending upon them) We're never going to get out of this shelter. We're buried under a whole building that's fallen on top of us. Our food is gone. In another day we'll all be dead. That's the truth and we all know it!

(Danny bursts into a paroxysm of sobbing.

MARY tries to soothe him. HALE, awakened, rises, takes in the situation, and puts a steadying hand on ESTHER's shoulder)

HALE: Come, Esther; sit down. (He speaks with authority and Esther sits)

PEGGY: (Awake and startled) What's the matter?

ALEC: You'd better go back to sleep, Peggy darlin'.

ESTHER: That's right! Sleep yourself out of

existence if you can. It will be the easiest way to die.

HALE: (Sternly, but not unkindly) Control yourself, Esther. There's no help in such outbursts.

ESTHER: (Still rigid) There's no help in anything!

PEGGY: We can still hope, can't we? (To ALEC trustingly) Can't we, Alec?

ALEC: Of course. Don't get excited. Alec's right here and he's still got one good shoulder for you to rest on.

PEGGY: (Putting her head on it) Then I'm not worrying—much.

DANNY: (Fearfully) Is it true, Mumsie? Are we all going to die here?

MARY: (Firmly) Danny dear, I don't think so. But we must be brave. If Daddy were here he'd want his little son to have courage, wouldn't he?

DANNY: I'll try, Mumsie.

HALE: That's the boy! Spoken like a man! Meanwhile, let's try to think of something that will drive Old Man Gloom out of our minds.

(MARY nods grateful approval to HALE)

ESTHER: For example?

ALEC: How about the breakfast we are going to eat when we get out? What will you order for yours, Danny?

DANNY: But I'm not hungry. And my throat hurts too much.

PEGGY: Think of the motion picture you most want to see.

DANNY: But the theater got bombed.

ESTHER: The boy is a realist.

HALE: I have it! If we can't feed on breakfast, we can feed on memory. Let's each one of us think of our happiest memory.

MARY: Good! Father, you start it.

HALE: (Trying to be as cheerful as he can) Well, I think my happiest memory is of the day I first brought a high school class in biology to understand something I had been trying to lead them to see all the term.

ALEC: What was that, Mr. Hale?

HALE: It was the idea that all life is interdependent—that man depends on his fellow man; that mankind as a whole depends upon animals; that animals depend upon plant life.

ESTHER: Well, what of it?

HALE: Those youngsters had come into that class just like little savages—scrapping with each other, torturing cats, robbing birds' nests, and doing all the other mischief that thoughtless kids can invent. But one day toward the end of the term a boy burst out with this: "If we all depend on each other, what do we fight each other for?" The very next week the high school cooperative society was started, and those students were its charter members.

ALEC: I remember that! Seems a century ago. You came over and shook my hand and said, "Alec, you discovered something as important as Columbus discovered in 1492."

PEGGY: Then one day you discovered me. That's my happiest memory.

ALEC: (Lifting her face and pinching her cheek) And I laid claim to you by right of discovery. Filing that claim is my happiest memory at this moment.

PEGGY: Even happier than the day you won your commission as an air pilot?

ALEC: Yes. That was my second best day.

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ESTHER: Of all the places for a lovers' tryst! You're both blind and crazy—but if you're happy that way, bless you! "Whom the gods would destroy—"

PEGGY: Forget the destruction, Aunt Esther. What are you going to throw into this breakfast memory pot?

ESTHER: (*Relaxing her tension for the moment*) It was when I got my dress shop out of the red. When I was a girl I saw so much of the genteel poverty of, my saintly parents I resolved that I would be one member of the Hale family who would make money. I would have all around me the dresses I could never afford to have as a child. It was a long pull—three years in the red—but when I made the grade I was just about the happiest woman in town. (*Lapsing quickly back to the present*) And now he's blasted it to smithereens! (*She looks upward with a face filled with bitterness*)

HALE: (*Quickly*) How about you, Danny?

DANNY: I got a happiest memory, too. It was when I first swam alone without anybody to help me.

MARY: What a day that was! I was so frightened for you. And so proud!

DANNY: Was that your happiest memory, too, Mumsie?

MARY: No; I think I was most happy the day my first child—Peggy—was born. Your father came and kissed me; then he looked down at Peggy and said, "Why, she's as wrinkled as a prune!" I was so happy I didn't even resent that slur on our offspring.

PEGGY: But I did. I burst out crying, didn't I?

(*Faintly the "alert" sounds in the distance*)

ESTHER: There! Hear that? It's another attack. This little breakfast of old memories is all very well. But let's come down to earth.

DANNY: (*Fearful again*) Are more bombs coming, Mumsie? Will they hit us?

MARY: (*Half-pleading to ESTHER*) Aren't we better off not to come to earth just now?

ESTHER: (*Growing tense again*) I don't believe in living in a fool's paradise. We've got to face reality.

MARY: Is fear the only reality?

PEGGY: It was like a game. It kept us from worrying—

ESTHER: A namby-pamby game. I'll give you a real one. We used to play it at the shop during the first days of the Blitz.

ALEC: All right, let's have it. A game's a game.

ESTHER: Take the alphabet one letter at a time. You, Alec, take "A." Think of some word that begins with "A" and describes the Dictator and why you hate him. You, Peggy, take "B" and do the same. And so on around.

ALEC: I get it—the good old morning hate. Let's go. "A" is for asinine. He's an ass if he thinks he can scare us by these senseless air raids on our homes. I don't like jackasses.

PEGGY: "B" is for bore. He bores me with his raving talk. And I hate to be bored.

(ALEC and PEGGY play this game lightly-hearted, almost flippantly; HALE and MARY more seriously; ESTHER with a passion near to hysteria—a passion which communicates itself to the super-sensitive DANNY)

ESTHER: You can do better than those, Danny, can't you? You and I take this fellow pretty seriously. Let's show 'em how to hate.

DANNY: "C" is for crazy. And it's for criminal. I don't know which is the worst.

ESTHER: Put them together and you'll have it.

DANNY: Crazy criminal—that's it!

ESTHER: And why do you hate him?

DANNY: Because he killed my daddy.

ESTHER: You're next, Mary. (*Mary shakes her head; she has no liking for such a game*) Why not? Haven't you reason enough to hate him?

PEGGY: (*Trying to be gay about it*) Come on, Mother. It's just a pastime.

MARY: No. I can't see it. But the rest of you go ahead if you find fun in it.

HALE: I'll take "D." It's for devilish. I hate him for the devilish way he's destroyed human happiness. For all peoples, but especially for the Jews with his biological blasphemy about racism.

ESTHER: And "E" is for—I can't think of any word but evil. He's the incarnation of evil. I hate him for the damnable destruction he's made. Not only of my business, but everybody else's.

ALEC: (*Cheerfully*) "F" is for fathead. And I hate fatheads.

ESTHER: Just how is he a fathead?

ALEC: He thinks he can build a new order out of people who hate him.

HALE: You're right! Go to the head of the class again, boy. He can't make any new order out of us.

PEGGY: (*Lightly*) "G" is for gargoyle. Isn't that the name of those grotesque gutter spouts on the outside of old churches?

ESTHER: You mean he looks like one?

PEGGY: No. He acts like one—his mouth always open and his ears laid back.

ESTHER: But haven't you—and Alec—a better reason for hating him?

PEGGY: Sure. If you want heavier reasons, we've got 'em. Alec, remember the drawing we made of the house we were going to build?

ALEC: (*Pulling from the right pocket of his coat the blue print of a house plan*) Here it is.

PEGGY: The evenings we spent over this! And you've carried it in your pocket even when you were fighting in the clouds?

ALEC: Sure. That is what I was fighting for. But now (*sighs*) it's in eclipse.

MARY: Eclipses pass.

ALEC: (*Trying to cheer up*) Of course they do.

ESTHER: Not this one. Mary, you've got to choose whether to face facts or to run away from them.

MARY: You have to make the same choice, Esther. The question is: Which facts—the seen or the unseen?

ESTHER: I only know what I see and hear.

DANNY: "H" is for homeless. He's made us homeless. (*In shrill crescendo as he tries to sit up*) And I hate him for it!

MARY: Quiet, Danny. Lie down, dear. It's not good for you to get so excited. (*Rising, she gently pushes DANNY back to a reclining position*)

ESTHER: You've got the right idea, Danny. If we had all started hating him soon enough we wouldn't be in this hole. Your turn, Mary.

MARY: (*Over her shoulder as she tucks DANNY in*) Count me out, please.

ESTHER: Go on, then, Father.

HALE: "I" is for idolator. He makes an idol of his own ego and his own country. And he makes this world a hell on earth for everyone else. (*He shakes his fist upward as if at a demon above him*)

ESTHER: "J" is for Judas. He's betrayed the innocent. (*Intensely*) And we are his victims. I could tear his heart out!

DANNY: Mumsie, my head is so hot!

MARY: Mother will fan it for you, dear. (*Starts fanning with her handkerchief*)

HALE: How about a cold compress for him?

MARY: There's only a tablespoonful of water left. We'd better save it if we can.

ESTHER: (*Her nerves growing more taut*) We've got to keep going. Get on with the game. Faster!

ALEC: (*His light-heartedness going*) "K" is for killer. He's killed our hope.

MARY: Oh, no, Alec!

(*Distant anti-aircraft guns are heard. Quick, apprehensive glances are exchanged*)

PEGGY: (*Near to breaking*) "L" is for—oh, I can't play any more. (*Weeps*)

DANNY: I know what "L" is for. It's for liar. He tells lies, doesn't he, Grandpa?

HALE: You're right, Danny. There never was such a liar.

ESTHER: Mary?

MARY: (*Firmly*) No. I'll not play. There's something wrong about it.

ESTHER: What's wrong? Isn't everything we've said true?

MARY: Yes, it's true enough—but still I know it's wrong.

ESTHER: You're just squeamish, that's all. Father.

HALE: (*Thoughtfully*) I'm inclined to believe Mary is right.

ESTHER: Are you going soft, too?

HALE: Perhaps I am. Or maybe it isn't a matter of softness.

ESTHER: Make up your mind. We have to choose between being soft or hard. It's our softness that he likes.

ALEC: I'll take "M." Its stands for mutilator. He's mutilated me—and all my dreams. (*Looks at his empty sleeve*) What can a one-armed man do? What right's he got to marry?

ESTHER: And "N" is for neurotic—noisome—noxious. He's all of them. (*Wildly*) And he's making the whole world after his own image—crazy, foul, poisonous. I'm growing like him—I know it!

PEGGY: Oh, Aunt Esther!

ESTHER: (*Rising, her whole figure strained, her voice growing shrill*) It's true! And now he's driven us into this hole in the ground. It will be our tomb. We'll never get out! Never! Never! (*Her voice breaks in an hysterical scream*)

DANNY: (*Sitting up, his face contorted in childish terror*) Mumsie! Grandpa! Don't let him get me! Please don't let him get me! (*In a panic he leaps from the bench, waving his arms convulsively*)

(*All are on their feet, excited, fearful. ALEC and PEGGY struggle to subdue ESTHER, forcing her down Right, in front of the bench there. HALE seizes DANNY, holds him firmly, and carries him back to the bench, Center, where he sits with the boy in his arms, and tries to quiet him. MARY tucks the blankets about DANNY's shoulders and feet, brings the water pitcher, hurriedly pours out the*)



"That will be enough of this game! Would you kill the boy?"

remaining water upon her handkerchief and puts it as a compress upon his head)

HALE: There, there, Danny! No one is going to get you. Not while Grandpa is here.

(MARY stands in front of bench, Left, her back straight, her head high, as she takes command)

MARY: That will be enough of this game! Would you kill the boy?

ESTHER: (Still standing, her arms held by PEGGY and ALEC. She is calmer, but rigid) We're all killed, aren't we? Isn't it only a matter of hours?

MARY: (With all her force) No! There's something in me—in all of us—that no dictator can ever kill. Not all the dictators in the world. Only hatred—our own hatred—can kill our souls. That's what's wrong with this game; it is a game of hate. It is killing something that all the dictator's deviltry could not destroy.

HALE: Mary's right. I should have known better. Only hatred can kill the human spirit.

ESTHER: I believed that once. But what is there left to us but hate?

MARY: Everything! There's faith—and hope—and love. What more do we need?

ESTHER: You can't eat faith, hope, and love. Nor run a business on them.

MARY: We don't need to eat. Nor run a business.

ESTHER: We don't need—what are you saying?

MARY: I'm saying there's something more important than food and business. A person can have plenty of food and still act like a scared rabbit as you are doing, Esther. You can have a profitable business and still not know when your soul's in the red.

ESTHER: You're preaching.

MARY: Maybe I am. But these dark hours have taught me this: More than food and drink—or the money to buy them—we need to keep our courage and the dignity of our souls. When they are gone we are lost—but not till then.

DANNY: Mumsie! Sing to me, Mumsie. Please! Sing to me.

MARY: Oh God! What can I sing now?

DANNY: Please, Mumsie. Then I won't be so afraid.

MARY: Yes, dear. Mother will sing. Will you all help me?

(They sit, MARY on bench, Left, taking DANNY in her arms: ESTHER and ALEC on bench, Right; PEGGY beside HALE, center.)

MARY: (Leading, the rest joining in)

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."

(As they sing the mood changes from excited fear to quiet self-control. But as the hymn ends DANNY's little body goes suddenly limp)

HALE: How is he?

MARY: He's—he's unconscious! What can I do?

ESTHER: (In horror) Have I done this?

MARY: There is still hope.

PEGGY: If only we had an ice pack!

ALEC: In the flying corps we try to sweat a fever down.

HALE: That's it! Will you let me have such clothing as you can?

(He peels off his own coat, collects sweaters from ESTHER and PEGGY, and piles them upon DANNY)

MARY: Thanks. There is one thing more. I don't know how. But I must.

HALE: What is it, Mary?

MARY: Pray with me. (Bowing her head) Dear God—this little boy, my only son—have mercy upon him. I love him so. Spare him—that he may live to be a good man, and to help thee build a better world. Oh, God, please! (She can go no further)

ESTHER: And forgive me—a fool.

PEGGY: And me.

ALEC: And me.

HALE: And me—for I'm the oldest and should have been the wisest, but I failed you and Mary—and Danny. I'm sorry. Amen.

(They sit quietly a few moments. Then

HALE rises, takes the Bible from the candlestand, Lower Left, and returns with it to his bench, ESTHER is sobbing: PEGGY buries her face on HALE's shoulder)

HALE: What Mary said about courage and dignity is true. We all know it. And now I think we had better prepare ourselves.

PEGGY: (Lifting her face fearfully) You mean for—

HALE: No, not for death. For life—eternal life.

ALEC: But I thought eternal life comes only after—after this one.

HALE: It's the kind of life that never dies—that nothing can kill.

PEGGY: Like Mother's?

HALE: Yes, like Mary's. A life of faith and affection and courage. We don't have to die to have it. In fact, if we don't achieve it before we die, I'm not sure that we ever will.

ESTHER: (Drying her eyes) Father, please don't ask me to accept a lot of religion I threw over long ago.

HALE: I'm not asking you to accept anything.

ESTHER: Then what are you driving at?

HALE: Do you remember how your mother, when you and Mary were children insisted that we have Bible reading together?

ESTHER: Yes, she made us learn certain passages.

HALE: They were the great promises. She marked them in this old Bible. I think it might help Mary—and me—and possibly some of you, to read them just as our forefathers did when they were in the valley of the shadow.

ALEC: The light is better over here, Mr. Hale. Won't you take this place?

HALE: Thanks. (They exchange seats) Now I'll read a few while we wait. No one needs to join in who doesn't want to. (He leafs through the pages)

MARY: Father, will you begin with the one in the 23rd Psalm?

HALE: Yes, here it is. Won't you—if you care to—repeat the last lines, just as we used to do? (Reading) "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. . . ."

MARY and PEGGY: "I will fear no evil: for thou art with me. . . ."

HALE: (Reading from Isaiah 40) "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

MARY, PEGGY, and ALEC: "They shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

ALEC: That was one I learned by heart as a boy.

HALE: (Reading from Isaiah 61) "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn . . . to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

MARY, PEGGY, and ALEC: "To comfort all that mourn . . . to give them beauty for ashes, the oil of joy for mourning, the

(Continued on page 39)

Primary Department

By Irene Rockenbach*

THEME FOR OCTOBER: *Living at Our Best*

There is a need in this age of materialism and self-indulgence for an emphasis on practical religion—living righteously. We hear it said that honesty, integrity, keeping one's word, are lost virtues. The words "finders, keepers" are commonly used by the children in our homes, schools and playgrounds. Have we as teachers of religion been remiss at times in placing the teachings of Jesus in the realm of the idealistic instead of making the application to everyday life?

We want our children to be truthful, honest in thought and deed, and to have a keen sense of property rights—to respect other people's things. We want them to realize that all we have is given us by our Father, and when we give we are giving that which has been entrusted to us. In short, to live at our best is to live as Jesus taught us to live.

The principal source books for hymns and stories used in the October services, and in the year's services, with publishers and prices, are as follows:

Songs for Little People, Pilgrim Press, Boston, Mass. \$1.25

Primary Music and Worship, Presbyterian

Board of Education, Philadelphia. \$1.25

When the Little Child Wants to Sing, The Westminster Press, Philadelphia. \$1.00

The Story Shop, by Mary C. Odell, Judson Press, Philadelphia. \$1.50

Motion Picture

Our Children's Money. 2 reels, 16 mm. Silent. Rental \$3.00. How one family solved the problem of family finances and sharing of tasks around the home. Available from: Harmon Foundation, 140 Nassau St., New York; Ideal Pictures, 28 E. Eighth St., Chicago; Religious Film Cooperative, Emory University, Georgia.

October 5

THEME: *Being True*

ACTIVITY: A new group from the beginners department may come to the primary room this first Sunday in October. To guard against confusion, plans should be carefully made in advance for welcoming and meeting these newcomers. A friendly group of primary children may meet them, help them hang up their wraps and show them interesting features of the primary room.

QUIET MUSIC: "The Church"

SCRIPTURE (In unison): "I was glad when they said unto me, let us go into the house of the Lord."

SONG RESPONSE: "Enter into His Gates"² (Psalm 100:4, 5a)

LEADER: (Welcomes beginners to department.)

* Deerfield, Illinois. Secretary, Lake County Council of Religious Education.

¹ From *Songs for Little People*. Danielson and Company, Pilgrim Press.

² From *Carols*, Leyda Publishing Co.

SONG: "Church Bells"

PRAYER

LEADER: (Suggesting the worship thought)

In our department service, we are trying to discover the very best ways we can live as God's children. We have stories that tell us how Jesus lived when he was a boy, and when he grew to be a man. There is a verse in the Bible that tells how Jesus grew "in wisdom and stature, and in favor with God and man."

SONG: "When Jesus Was a Little Lad."

LEADER: We know that Jesus was truthful, and that when he made a promise he kept it.

STORY: "The Necklace of Truth."

PRAYER: O God, help us to understand and do the things we should, all the days of our lives. Keep us from lying, cheating and cowardice. Help us to be like Jesus. Amen.

OFFERING SERVICE: "We Give Thee But Thine Own."

October 12

THEME: *Other People's Things*

ACTIVITY: Encourage the children to bring autumn leaves, seedpods, and nuts, to be used in decorating the room, and to send to absent children and shut-ins.

QUIET MUSIC: "The Church"

SONG: "Church Bells"

PRAYER

SONG: "Hymn for the Autumn"³ (Or other autumn song)

SCRIPTURE: (In unison) "Whatsoever ye would that men should do to you, do ye even so unto them"

LEADER: In trying to discover the best way to live as God's children, we are quite sure that there is no better way than to live from day to day as Jesus did. Last Sunday we said that Jesus was truthful, and kept his promises. I am sure that Jesus was honest, and careful about other people's things.

STORY:

THE LITTLE RED KNIFE⁴

In the window of the hardware store around the corner there was a beautiful display of penknives. Every day Bruce stopped to look at them, and he knew every time one had been taken out to be sold.

There were Scout knives with all sorts of interesting blades; there were big knives with a long and a short blade and middlesized ones with as many as four blades; and there were little pearl-handled knives. Right in the middle of the display was the one that Bruce most wanted. It was not a big penknife, but it had a shiny red handle, and three very fine blades. It was just the size to carry in his pocket, to cut willow whistles, and to whittle

³ Beginners Stories, Part I, No. 3, Closely Graded Lessons, The Graded Press, New York.

⁴ From *Primary Music and Worship*, Presbyterian Board of Christian Education, Philadelphia.

⁵ Adapted by Jean Mace, in *Good American Vacation Lessons*, Danielson and Stooker, Pilgrim Press, Boston.

⁶ From *The Story Shop*, by Mary C. Odell. Published by Judson Press, Philadelphia. Used by permission.

shingle-boats.

One morning on his way to school Bruce found that the red-handled knife—his knife—was gone. It had been sold. Bruce was disappointed, because he had hoped some day to have enough money saved to buy it. The price had been one dollar and twenty-five cents. That was a lot of money to save, and there had been only seventy-eight cents in Bruce's pig bank yesterday—not counting the nickel which wouldn't shake out.

"Well, it's gone, now," Bruce sighed, as he turned away from the window; "it's gone, and I'll never have a beautiful red-handled knife like that one, I just know it"; for Bruce felt sure there couldn't be two such penknives in the world.

He couldn't keep his mind on his reading lesson that morning. He kept seeing pictures of penknives on the pages, which really weren't there at all. Across the aisle from him Donald did not seem to want to study either. He was playing with something on his reading desk. It was red. It glistened. Yes, it was the red-handled penknife from the hardware store window!

"My knife!" almost gasped Bruce, as his heart sank. "Of course it will now be Donald's. He always has all the money he wants to spend. 'Course he could buy it. But he needn't have bought mine."

Bruce no longer stopped on his way to and from school to look in the window of the hardware store. All the knives left were either too small, or too big, or cost too much. Besides, none of them had red handles. And so Bruce went the shorter way, across the vacant lot.

One noontime, as he was hurrying home to lunch—for mother had promised hot, buttered popovers with strawberry jam—Bruce noticed something glistening in the path ahead of him. As he came nearer he saw that it was red. And then, he knew—it was Donald's knife—his knife. Donald sometimes passed that way on his way to school, and he must have dropped it there that morning.

Bruce stopped and picked it up. It was the first time he had touched it. Oh, what a beauty it was! First he held it in one hand, then in the other. He put it in his pocket. He could feel it there as he walked along. No one would see it if he kept it there. But he could feel it there; put his hand on it. It would be his, at last.

For some reason the hot, buttered popovers and strawberry jam did not taste so good as usual. Mother asked if he wasn't feeling well. For some reason Bruce was not anxious to go back to school that afternoon. But he did. He walked all the way with his hands in his pockets. He was in time for a game of prisoner's base before the bell rang. But Bruce did not play; he stood at the foot of the big maple tree, with his hands in his pockets. In one hand he held the beautiful knife. No one could see it.

Donald wasn't playing either. He was hunting for something back on the vacant lot. He reached school just as the last bell was ringing. His face was red and warm. He put his head down on the desk instead of writing spelling words.

Bruce knew why Donald acted that way. It was the knife. Perhaps Donald had wanted it just as much as he had. He would have felt badly, too, if he had lost it. Then he leaned over and touched Donald's shoulder.

"Is this yours?" he asked when Donald looked up. "I found it. Here, take it."

Donald was very happy. He smiled at Bruce as he slid the knife into his pocket. Then they both began to study spelling.

At recess that afternoon, Donald came to Bruce. "Thanks for finding my knife," he said. "I was sorry to lose it because tomorrow I am going to grandmother's for all day, and there are willow-trees on the farm good for making whistles. Don't you want to go along? There's plenty of room in the car, and grandma will be glad to have you. We can make whistles together; and shingle-boats to sail in the creek."

HYMN: "Jesus Wants All of the Children"¹

PRAYER: O God, we ask thee to help us always to be truthful, honest and courageous. Amen.

OFFERING SERVICE

Response: "We Give Thee But Thine Own."

October 19

THEME: *Sharing Our Things*

ACTIVITY: The children may shellac small branches of autumn leaves, using white, or colorless shellac. The leaves, when shellacked, will keep their bright color for several weeks, and may be presented to other department rooms, taken into the church sanctuary, or sent to shut-ins or sick children.

QUIET MUSIC: "Sunday Morning" Kullak.

SCRIPTURE: Psalm 104: 24c: "The earth is full of thy riches."

PRAYER: Thanking God for the beautiful things of life, asking him to help us show our gratitude by sharing the things that we enjoy.

HYMN: "Hymn for the Autumn"

LEADER: To live as God's children, we must be happy in sharing with others the lovely things of life that God has given us.

STORY:

SHARING²

Jack had been to grandmother's for the day. The way to grandmother's was through the woods, and across the brook, and over the hill. Jack had started early in the morning, with a little empty yellow basket. Now it was late in the afternoon, and he was on the way home. He still carried his little yellow basket, but it was no longer empty. In it were a red apple, five cookies, and a new-laid egg.

Jack stopped at the top of the hill to wave a good-bye to grandmother. Now, just over the hill, he met Peter, the workman, in the wagon driving old Prince.

Old Prince stopped and wiggled his nose up and down. That meant, "I want something good to eat."

Jack felt in his pockets. He had no sugar. Prince loved sugar. Prince loved apples too. Jack looked into his little basket. There was a red apple, but *just one*. He had thought and thought how nice that apple would taste baked, with cinnamon and sugar on top. Oh, he *couldn't* give it away. But there was old Prince wiggling his nose again.

"Here, Prince!" cried Jack, and held his red apple on the palm of his hand. *Crunch!* Old Prince ate it in one mouthful.

Now in the little yellow basket were only five cookies and a new-laid egg.

Down the hill to the brook came Jack, and he sat down on the big stone by the bridge to watch the tiny fishes. And as he watched them darting here, and darting there, he

reached into the basket and took out a cookie, and crumbled it up into the brook, and watched the tiny fishes get the crumbs, darting here and darting there.

Now in the little yellow basket were only four cookies and a new-laid egg.

As Jack sat on the big stone a robin hopped by, and he reached into his basket and took out another cookie. He crumbled that up and watched the robin pick up the crumbs. He hardly stirred for fear of frightening it.

Now in the little yellow basket were only three cookies and a new-laid egg.

Jack got up from the round stone and started along the road to the woods. *Chip, chip!* called a squirrel. Jack reached into his basket and took out another cookie. He crumbled that up for the squirrel and leaned against a tree, watching him eat it.

Now in the little yellow basket were only two cookies and a new-laid egg.

Jack was hungry. Wouldn't it make you hungry to watch tiny fishes and a robin and a squirrel eat your cookies? So he reached into the basket for a cookie and took a bite of one side, when he heard, "Jack! Jackie!" It was his sister Ruth calling.

The last cookie of all went to Ruth.

Now in the little yellow basket was only a new-laid egg.

"Well, Jack," said his mother, as the children came into the house, "what is in the little yellow basket?"

"A new-laid egg," said Jack.

"Only a new-laid egg?" said she.

"Yes," said Jack, "There was a red apple, but that went to old Prince. There were five cookies, but one went to the fishes, and one went to a robin, and one went to a squirrel, and one went to sister, and one went to me."

"And a little boy who shared his food shall have a new-laid egg for supper," said his mother.

HYMN: "Sharing"³

OFFERING SERVICE

¹ From *When the Little Child Wants to Sing*. Westminster Press, Philadelphia.

October 26

THEME: *Money: Something to Share*

ACTIVITY: Plan a service project which will depend upon the children's giving or helping to raise money to purchase a gift, or to pay for something needed in the church.

QUIET MUSIC

SCRIPTURE: (In unison) "Give unto the Lord the glory due his name. Bring an offering and come into his courts."

SONG RESPONSE: "God has done great things for us, whereof we are glad."

PRAYER: Thanking God for his blessings.

HYMN: "The World Is Very Beautiful"

LEADER:

"BARNABAS SHARES"

All that we have comes from God, who has done great things for us. He wants us to share that which he has given us with others who are less fortunate. Sometimes we may share our good times. Sometimes it is things that may be shared, and sometimes it is money. There is a story in the Bible about a group of Jesus' friends who formed the early church. The people in that church so long ago, many of whom had seen and heard Jesus talk when he was here on earth, tried to live as Jesus taught them to live, and to share as Jesus taught them to share. One man whose name was Barnabas had a field. He knew that others who were friends of Jesus needed food, and shelter, and clothes. So Barnabas thought it over, and remembered that all he owned was given to him by the Father. He made up his mind to sell his field! One day he brought the money to Peter, and asked him to use it for those in the church who needed it. Barnabas was trying to live as one of God's people.

OFFERING: (Mention should be made of the special offering and service project, if one was planned and decided on in the activity period.)

² From Primary Stories. Part I, Folder 8, Closely Graded Lessons, Graded Press, New York.

Junior Department

By Jean Louise Smith*

THEME FOR OCTOBER: *Living at Our Best*

For the Leader

These next three months the aim of our worship will be to help the children discover how to enrich some phases of Christian living. Practical suggestions will be included in the worship as to ways we may make the Christian life more meaningful in terms of daily life, as well as in the celebration of Thanksgiving and Christmas.

During October, the theme is "Living at Our Best." Time will allow us to touch on only a few of the problems out of scores which might be included under this theme. The spirit of quietness, with opportunities for periods of meditation, during which time the children may think of ways they may apply these ideals to their own lives, should be the prevailing mood of October worship. The pianist can create this spirit through her music, which should stimulate an atmosphere of repose and meditation. Let these periods be a time when the children may

rethink and evaluate the import of full Christian living.

MOTION PICTURE: See Primary Department

October 5

THEME: *My Best Self*

PRELUDE: "Nocturno" by Respighi

CALL TO WORSHIP:

Leader: O worship the Lord in the beauty of holiness! Who shall ascend unto the hill of the Lord? or who shall stand in his holy place?

Response: He that hath clean hands and a pure heart; who hath not lifted up his soul unto falsehood.

HYMN: "Christ of the Upward Way"

OFFERING

OFFERING RESPONSE: "Bless Thou the Gifts"

A LITANY OR PRAYER:

Let us pray that we may be true to our best selves. Help us to remember, Our Father, the great and wonderful lives that our Christian leaders have lived.

(Response): *We will remember that their ideals may live on in us.*

Help us to be ready to follow the voice of conscience that tells us how to live rightly.

We will remember that the voice telling us to do right is thy voice, O Lord.

Help us to follow the example of Jesus,

¹ In *Pilgrim Elementary Teacher*, August, 1925. Copyright, the Pilgrim Press. Used by permission.

* Minneapolis, Minnesota.

² Found in *Singing Worship* by Edith Lovell Thomas, Abingdon Press.

who was always true to what he felt was God's way.

We will remember that God can help us, if we let him.

(Unison): Help us to be true to the best we know, that all our thoughts, words and deeds may show that we are true followers of Jesus.

HYMN OR READING:

God be in my head, and in my understanding;²

God be in mine eyes and in my looking;

God be in my mouth, and in my speaking;

God be in my heart, and in my thinking;

God be at mine end, and at my departing.

STORY:

THE WONDERFUL WORD³

Once upon a time, a long while ago, in a far-away land, there was a little old man who stood all day by a big gate. He could not open the gate, for there was no one who could open it. There was only one thing in the world that could make that gate swing open, and that was a word, a wonderful word. The little man knew what that word was, but he was not allowed to tell. So he stood all day by the gate, not to open it for the people who came there, but rather to tell them what they must do to get in. If anyone said the right-word, and showed that he knew what the word meant, the big gate swung slowly open, and he went inside. Many, many people came and wanted to get in.

The gate, when it opened, led into a beautiful garden, and the name of the garden was "Happy Life." Since everyone wanted to have happy life, many came and talked with the little old man, and tried to say the word that would make the gate open.

One day when the little old man was standing there, he saw a big, tall fellow coming towards him. The big, tall fellow spoke to him in a big, tall voice, and said: "I should like to get into the garden called 'Happy Life.' You will please open the gate for me."

The little old man answered: "I cannot open the gate for you. But say the right word, and show that you know what it means, then the gate will swing open."

The big, tall fellow said in his big, tall voice: "Well, if that's the way to open the gate, I know a word which can do wonderful things. And since the gate is big and strong, I think this word ought to be spoken in a loud and mighty voice."

So the big, tall fellow lifted his big, tall voice, and, standing close beside the gate, he shouted his word—"Power!"

Then he waited. But the gate never lifted its big latch by even the small part of an inch, and the hinges never creaked nor groaned.

The little old man said: "You know, you have to show what the word means."

The big, tall man was angry.

"All right," he said in his big, tall voice. "I'll put some power on this gate."

So he stepped back, and he took a little run, and he rushed at the gate and kicked it just as hard as he could. The only thing that happened was that he hurt his foot, and that made him a little angrier.

Then the big, tall fellow looked around and found a big stone. He picked it up with both of his strong hands, and hurled it with all his might at the gate. But the gate was not even dented or scratched.

The little old man stepped forward and said: "Mr. Big Tall Fellow, you have spoken your word, and you have shown that you

know what it means, and the gate remains closed. Your word is therefore not the right one. Power will not let you into the beautiful garden called 'Happy Life.' You must go away."

So the big, tall fellow went slowly away, limping a bit painfully on the foot he had banged against the gate. And the little old man went back to his place.

Soon he saw someone else coming. This was a short fellow with a sly, scheming face, and he said to the little old man: "I should like to get into the garden called 'Happy Life.' You will please open the gate for me."

And the little old man answered: "I cannot open the gate for you. But say the right word, and show that you know what it means, then the gate will swing open."

The short fellow with the sly, scheming face said: "All right. I know the word. It's a word that gets you ahead, and helps you to have what you want. It's a smart word, a keen word, and a wise word."

So he went up and spoke the word close before the gate—"Cleverness."

Then he waited. But the gate never lifted its big latch by even the small part of an inch, and the hinges never creaked nor groaned.

The little old man said: "You know, you have to show you know what the word means."

The short fellow with the sly, scheming face said, "I know what it means. I know how to be clever and smart."

Then he went up close to the little old man, and he whispered in his ear, "Listen, my friend. You are a handsome little old man. I like you very much. You know the word which will open this gate. I am just asking you to tell it to me, so that I may say it and go inside the garden which is called 'Happy Life.'"

But the little old man quietly stepped away and said: "I do indeed know the word, but I cannot tell it to you because I am on my honor."

The short fellow with the sly, scheming face answered: "But you shall tell me the word. Look! Here is gold! All this shall be yours if you tell me the word."

He showed the little old man a wallet he carried, from which he poured out many shining coins.

But the little old man answered: "No! I cannot be bought with gold. You have spoken your word, and you have shown that you know what it means; and it is not the right word. 'Cleverness' will not open the gate nor let you into the beautiful garden called 'Happy Life.'"

So the short fellow with the sly, scheming face turned and went away, hanging his head in shame because of his failure. And the little old man went back to his place.

It was a long while before any one else came near. And then, just as the big red sun was about to sink behind the mountains, a little girl with a pleasant face came to the place. She led by the hand a child even tinier than she, and the little old man guessed that he was her little brother.

And the little girl turned her pleasant face up toward the little old man and said: "I should like to get into the garden called 'Happy Life.' You will please open the gate for me."

And the little old man answered: "I cannot open the gate for you. But if you say the right word, and show that you know what it means, then the gate will swing open."

The little girl with the pleasant face didn't know what to do. She looked down at the little boy that she held by the hand. Then she looked up at the little old man.

"Please," she said, "I'm just a little girl, and I don't know many words. Couldn't you help me with this one, just as my mother

helps me with words in my reading lesson?"

The little old man answered: "I'm sorry, but I am not allowed to help anybody with the word."

The little girl waited several moments. Then she said slowly: "Well, I know one word that my mother says is a very wonderful word—the most wonderful in the whole world. I'm going to say it to the big gate. I'm going to whisper it, because it may not be right."

So she stepped very quietly up to the big gate, and then very quietly she said her wonderful word: "Love."

Then she watched, and she listened, and her eyes opened wide, and her mouth began to open, too. For slowly, slowly, the big heavy latch began to lift.

"It must be the right word!" exclaimed the little girl.

"It is the right word!" exclaimed the little old man. "The latch has lifted. Now show that you know what the word means, and the gate will swing open and let you into the beautiful garden called 'Happy Life.'"

Again the little girl with the pleasant face became very sober.

"I couldn't do that," she said. "I don't know how. I don't know what to do. I—I—"

And the little girl seemed about to cry. Just at this moment the little boy that she held by the hand really did begin to cry.

"I want to go home," he said. "I want my mother!"

The little girl stooped to the frightened child and talked kindly to him.

"Don't you mind, Jimmie," she said. "I know it's been a long, hard walk, and I know you don't like this strange, big gate that won't open all the way. But you just wait a little longer, until I can think how to show that I know what 'love' means, and then I'll take you home, and I'll carry you over the rough places."

But the little boy was not satisfied and only cried more loudly.

"I want to go now! Take me home! I want my mother!"

The little girl stooped again, and this time she picked up the tiny lad and held him in her arms.

"All right," she said. "Sister'll take you home. Sister'll take you home right now."

She turned and looked sadly once more at the big gate, whose heavy latch was still lifted.

"Perhaps," she said slowly, "perhaps some day when I am bigger, I can find some way to show what 'love' means, and then the gate will open and let me in. Perhaps—"

She paused and looked again at the gate in amazement. For now the most wonderful thing of all was happening. Slowly, slowly, with a grating and creaking of hinges, the gate was opening!

"But—but I don't understand," said the little girl. "I didn't show that I know what my word, 'love' means. I—"

"Oh, yes, you did," said the little old man.

"If you had not loved your little brother, you would not have been willing to take him home, or to talk so kindly to him when he cried. For love means helping people; it means being kind. It is people who do those things who may walk in the beautiful garden called 'Happy Life.' For it is love, and only love, that can make any one's life a happy and a beautiful thing."

Then the tiny boy ceased his crying, and the little girl's face became happy and smiling again, and on a fragrant bush beyond the open gate a pleasant brown bird sang a sweet evening song.

HYMN: "I Would Be True"

October 12

THEME: Others Can Trust Me

² From the *Sarum Primer*, 1558.

³ By Harding W. Gaylord. From *Children's Religion*. Copyright, the Pilgrim Press. Used by permission.

PRELUDE: "Reflections in Water," Debussy
CALL TO WORSHIP: "With Happy Voices Singing" (Worshippers standing)

LEADER: If we are to live at our best, we will want to be the kind of persons people can trust. Think of what an unpleasant place your neighborhood would be if you couldn't trust your friends, neighbors and tradesmen! Let us read what an ancient prophet has to say—

SCRIPTURE: Zechariah 8:16, 17

STORY: "A Friend Who Could Be Trusted."
(This is the story of how Jonathan warned his friend, David of danger. A junior can prepare and tell this story with the assistance of a teacher. Sources: I Samuel 20:11-23, 35-42)

HYMN: "O Master of the Loving Heart"

OFFERING

Response: "Bless Thou the Gifts"

PREPARATION FOR PRAYER:

Spirit of Goodness and Love and Joy,
Help us to know you are nearer than near;
Help us to know you are in us, each one;
Help us to know you in thoughts that are good,
Thoughts that are loving, unselfish and kind.
Teach us to be quiet; to wait for the thoughts
And feelings and wishes that come from within. Amen.⁴

QUIET MUSIC: one verse of the music of "God Who Touchest Earth with Beauty."

PRAYER HYMN: (to be sung very quietly)
"God Who Touchest Earth with Beauty"

October 19

THEME: *What Belongs to Me.*

PRELUDE: "Jesu, Joy of Man's Desiring," by J. S. Bach

CALL TO WORSHIP:

Father of all children,
We come together here
To think about thy greatness,
Thy goodness and thy love.

May the music help us,
May the quiet help us,
May thoughts of others help us
To feel thy spirit near.⁴

LEADER: If we are to live at our best, we will want to learn how to enjoy the things that belong to us. We will discover that very few possessions are ours alone and that greatest happiness comes when we share our belongings. In our Bible we find many ideas about our possessions and what we may do with them.

SCRIPTURE (to be read by four children)

James 1:17

I Peter 4:10

Mark 10: 21, 22

Mark 12:41-44

HYMN: "We Give Thee But Thine Own"

OFFERING

Response: "Bless Thou the Gifts"

QUIET MUSIC

DIRECTED PRAYER:

Leader: Shall we each pray silently for a moment, thanking God for the people we love, our friends and family.

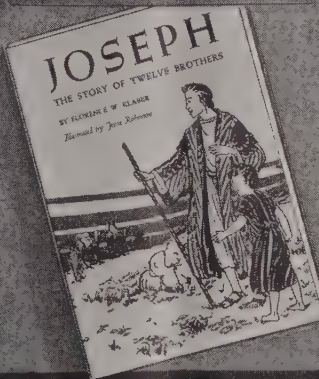
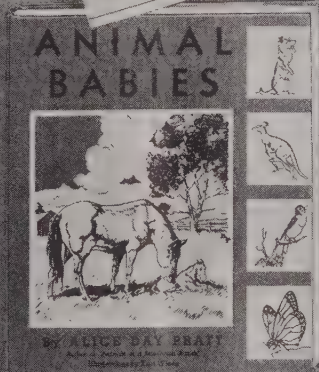
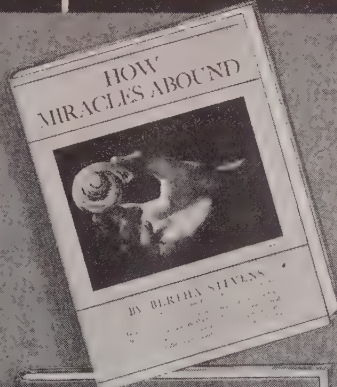
Silence

Now let us thank God for all the good things of life, the friendly possessions: books, pictures, all things that make life lovely and interesting.

Silence

⁴ From *As Children Worship* by Jeanette E. Perkins. Copyright, the Pilgrim Press. Used by permission.

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Let us each think of something we can do today to use these possessions to help make someone else happy.

Prayer Response: "Day by Day We Magnify Thee"

HYMN: "All Things Praise Thee, Lord Most High"

October 26

THEME: *What I Can Share*

PRELUDE: "Für Elise," by Beethoven

CALL TO WORSHIP: Psalm 92:1-5

HYMN: "Let Us with a Gladsome Mind"

LEADER: Think of all the people you have seen today. There were the various members of your family, your neighbor, the motorman on the street car and the friends you met as you entered church. Did you share something with each of these peo-

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ple? A cheerful greeting? An encouraging word? Did you help make someone's work a little easier by offering to help? This morning let us think of ways of sharing.
POEM:

WHERE SHALL WE FIND GOD?⁴

God is in all beautiful things.
We can go out in the woods and find him
If we will rest and be quiet and think;
And if we are lonely and sad
He will fill us with joy.

And God is nearer than this.
We can go into our homes and find him
Where fathers and mothers are working
To care for their children.

And God is in cities and towns.
We can go into the streets and find him,
Where people are helping each other,

Helping lost children and finding them homes,
Nursing sick sailors on hospital boats.
God's love is in people.

God is in us, making us helpful,
Giving us strength to be kind and do right.

God is a Spirit, a Spirit of love,
A Spirit of truth, of kindness, of joy.
Wherever these are,
We find God.

HYMN: "When Thy Heart with Joy O'er
Flowing"

SCRIPTURE: II Cor. 9:6-8; Matthew 5:42-48

LEADER: Let us think of our offering this
morning as one of the ways we can share
our possessions with others. Let us re-

member that it is good to give joyfully
and gladly, not grudgingly.

OFFERING

Response: "Bless Thou the Gifts"

PRAYER: Our Father, we remember that there
are many ways we can share the pleasures
of life. Sometimes we can give a gift of
money. Always we can share a happy lov-
ing spirit, ready to help. We thank thee
for friends and family who share their
joys with us and we pray that we may be
worthy of so great happiness. Teach us
how to share, our Father. Amen.

QUIET MUSIC: One verse of "Take My Life
and Let It Be"

HYMN: "Take My Life and Let It Be"

Intermediate Department

By Mae Sigler*

THEME FOR OCTOBER: *We Rally Our Forces
for Christ*

Aim: Through these worship services inter-
mediates and their adult leaders should gain
inspiration to plan together for a challeng-
ing program in the church during the coming
year.

Preparation: The intermediate counsellor
and the worship committee should prepare
the worship services far enough in advance
so that all details may be carefully worked
out. Use the intermediates wherever possible.
They need help to foresee the difficulties in
the way of a smooth presentation of a worship
service, and guidance in ways of overcoming
the difficulties. They are easily embarrassed
by such small things as a candle failing to
light easily. These services are purposely
made simple so that the intermediates may
carry them through to a successful culmina-
tion. They follow the same order for a
month so that by a little advance explana-
tion the group may be able to participate
with, or without, mimeographed sheets. It
would be best for the creed to be memorized.
A standard order of worship with a variety
of subject matter fosters feelings of security
and of surprise, both of which are gratifying
to intermediates.

Motion Picture

For October 5: *Hours of Trial*, Part I. 16
mm. Silent. Rental \$2.25. A presentation of
the origin of the communion service as a
means to a more intelligent participation
in it. Available from: Harmon Foundation,
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28 East Eighth St., Chicago; Religious Film
Cooperative, Emory University, Georgia.

October 5

THEME: *World Wide Communion Sunday*
WORSHIP CENTER:

An altar, permanent or improvised, with
a white cloth. Encourage the committee to
plan their own worship center with com-
munion symbols, and include two white can-
dles. Above the altar they may choose to
hang a copy of Leonardo Da Vinci's "The
Last Supper," or they may be able to find
around the church an old communion set,

which, when polished, will make a lovely
worship center. The picture, "Sir Galahad,"
by Watts, would also be appropriate.

This service may be a preparation for the
world-wide communion service which will
probably be held in your church at some
time during Sunday, October 5. Communion
is often puzzling to intermediates. This ser-
vice should help clarify its meaning. If your
department is large and many of them will
not be in the church communion service, your
intermediates may decide to invite your pas-
tor to come and conduct a communion ser-
vice just for intermediates. A committee could
assist the communion steward in preparing
the communion, either for the department or
for the entire church.

PRELUDE: "Prelude in C Minor," Chopin; or,
"When I Survey the Wondrous Cross"

CALL TO WORSHIP: O come, let us think to-
gether of Jesus, who came into the world
to show us God, the Father. Let us rally
to his ideals. May we learn the true mean-
ing of the communion service, which sym-
bolizes Christ's last supper with his dis-
ciples.

HYMN: "Take Time to Be Holy"

CANDLE LIGHTING CEREMONY:

Two intermediates come forward from the
back of the room. One carries a lighted
candle. He lights one candle on the altar
while the worship leader says, "We light this
candle to signify the human side of Jesus'
life." Then he hands the candle to his part-
ner who lights the other candle while the
leader says, "We light this candle to signify
the divine side of Jesus' life." The candle
lighters then return to their places after they
have extinguished the light on the candle
which they carry.

CREED:¹ (In unison)

I believe God is like a good father.

I believe God cannot accomplish his pur-
pose for the world unless I am willing
to help him.

I believe "God is a Spirit" and I must
worship him in spirit and in truth.

I believe God is like Jesus, for Jesus came
into the world to show us God, the
Father.

Because I believe in God, the Father, I
want to be like Jesus, and grow in wis-
dom and in stature, and in favor with
God and man.

EXPLANATION OF THEME: Here the leader
may explain that this is world-wide com-
munion Sunday and that all over the
world boys and girls, youth, men and
women are partaking of the holy com-
munion. Then the leader may call upon

the pastor to proceed with the intermedi-
ates' own communion service, or may have
someone tell the following story to prepare
them for the communion in the church
service.

STORY:

IN MEMORY OF HIM

The embers were glowing in the fireplace
at Jimmy Carlson's house. Its glow was re-
flected in the faces of Jimmy's gang as they
stooped to roast the last marshmallows in the
bottom of the last bag. It had been a swell
evening. Jim's house always meant fun,
ping-pong on a table the gang had built the
winter before, or any one of twenty games
and puzzles their leader, Spud, had showed
them how to make.

The gang had first met three years ago.
They were a queer bunch. There was Slim
who puffed when he ran half a block. There
was Bill who was always thinking up some
crazy stunt. Tom's Dad was dead and he had
to find all the odd jobs he could to help his
mother get along. Pete had once run with a
tough gang of older boys down the street
but Spud had enticed him away with his
stories of great adventures. Fizz could pop
off quicker than any of the fellows but he
didn't do it quite so much since he'd been
with Spud. Hank was a good guy and you
never noticed his limp. He'd had infantile
paralysis when he was a little kid and Spud
had helped him work out a series of exer-
cises.

Now the hilarity had died down as they
gazed into the fire and roasted their marsh-
mallows to a delicate brown over an oozy
white or to a perfectly delicious black. As the
last finger was licked Spud began to hum
and they all sang, "Zum-ta-dy-ja," "Home
on the Range," and "I Would Be True."

Then Spud opened his mouth and began to
speak, haltingly at first. "Fellows," he stut-
tered, "I hate to tell you but I guess I've got
to. I'm going away tomorrow."

"Spud, you can't," yelled Fizz.

"Why are you going?" queried Tom.

"How come?" shouted Bill in the same
breath.

"Tell us about it," helped Hank.

"Well, you know I've finished university
and now I need some more training that is
not offered in this school. I am going away
to learn how to become a finer leader, a
minister in God's church. You remember our
motto, 'Serve, wherever, whenever you can.'
I'm following that, you see, and I can't serve
the best unless I'm better trained. So I have
to leave. But, there's something I want to
ask you fellows to do."

"Just say the word!" popped up Fizz.

"We'll try very hard to do it," promised
Jim.

"Well," continued Spud, "you fellows are
old enough to carry on your own gang, es-
pecially if Hank here keeps you going
straight. I want you to continue meeting and
doing your best to serve just as you have
been doing. But more than that, once a
month, let's say on this date, the second
Monday evening of the month, I want you to
get together, roast marshmallows, and think
of me. And on that night, wherever I am,
I'll stop what I'm doing and remember you.
I'll try to have a letter here for your meetings
and I want you to write to me at the meet-
ing."

"What will we talk about when you're not
here to help us?" questioned Tom.

"What we have always talked about; how
we could help each other and the world,
what honesty means, what is true courtesy,
and how we can each overcome our faults
and be better next time. Will you do it,
fellows?"

"You tell 'em," came out as if in one
voice.

* Superintendent of Intermediate Department, Trinity
Methodist Church, Lincoln, Nebraska.

¹ From the *International Journal*, page 30, March,
1938.

The fire died down. They all stood and repeated their pledge: "We promise each other and God that we will be honest, kind and helpful, helping each other to grow more Christlike every day. We will serve, wherever, whenever, we can."

The fire was gone. The boys clasped Spud's hand, swallowed hard and ran home.

The next month on the second Monday they were all together again, jabbering, roasting marshmallows, reading Spud's letter. And so it went for nine months. Sometimes they quarreled, sometimes Hank cried when his exercises didn't go right. Fizz jumped on them all and Pete almost went with his old gang to rob a store, but Slim reminded him about Spud.

Finally Spud came home again. He met with the gang the first night he was in town. They all talked at once telling him all the news. He was home a month but it seemed he'd only been home a day when he had to go back to school. Before he left he assigned each of them as assistant leader in some gang of younger boys. Each month the old gang met. They were more serious as they discussed the problems of the younger boys.

The next summer Spud sent a letter. "Gang," he wrote, "I'm going to China to preach and teach. Don't forget our marshmallow roasts. If you absolutely can't get together in your old gang, teach our tradition to your younger gangs. Remember, 'Serve, wherever, whenever, you can.'"

Then came the awful word. Spud had been killed in an air raid while helping a group of refugee children. The gang met in silence. No one spoke until Hank, with a sob in his voice, said, "Fellows, we've got to go on. Spud isn't dead. His spirit is alive. Let's pass it on to the younger fellows. Remember Spud when you roast marshmallows. Pass on his motto, 'Serve, wherever, whenever, you can.'"

SILENT PRAYER (introduced by): Jesus speaks to us today as we take communion, "Do this in remembrance of me." Let us truly remember him even more than the gang remembered Spud.

HYMN: "Fairest Lord Jesus"

BENEDICTION: I Corinthians 16:13, 14, 23

October 12

THEME: *We Rally to Finer Living*

This worship service should follow last Sunday's worship service with great ease and naturalness. Finer living should always follow communion. The service is held together by intermediates' building the worship center during the service. The committee will need to plan carefully to make this effective. They will need to find and have ready the symbols mentioned in the service.

PRELUDE: "Consolation," Mendelssohn, or "O Master, Let Me Walk with Thee"

CALL TO WORSHIP: James 1:22

HYMN: "Dare to Be Brave, Dare to Be True"

CANDLE LIGHTING CEREMONY: See service for October 5

CREED: See service for October 5

EXPLANATION OF THEME:

Our worship service today is planned to call to our attention the various activities of our daily lives and how we may truly be "Doers of the word and not hearers only." Last Sunday we shared in the sacred experience of the communion service. Did it help us live better this week? How can we translate our worship experiences into daily living?

BUILDING THE WORSHIP CENTER:

Boy: I bring my every day work to the altar of God. I place in our worship center a hammer and saw, the tools Jesus used when he was on earth. (Place articles in place arranged.) As I place them I promise to do all my work well. I believe that Jesus gave his very best to his work. I want to be like Jesus. I want people to feel that I am a Christian because I am a good workman.

Girl: I bring my every day work to the altar of God. I place in our worship center a dustcloth and tea towel, symbols of my everyday work. As I place them I promise to do the little tasks well, without grumbling or complaining. For if I do my part well, our home will be happier, a place in which Christ's spirit may dwell.

Boy: I bring my play to the altar of God. I place in our worship center a baseball and bat, symbols of play. I promise to obey the rules of the game, playing fairly at all times, helping others enjoy the game. Through play I hope to develop a strong body and a sense of fairness so that I may know how to work with people and thus serve God better. I dedicate my play to God.

Girl: I bring my mind to the altar of God. I place in our worship center pencil and paper, the symbols of study and improvement of the mind. I promise to do all in my power to make my mind more keen and alert, a growing mind, dedicated to such thoughts as will make the world a better place in which to live.

Boy: I bring my spirit to the altar of God. I place in the very center of the worship center the open Bible, for many years a guiding light to the souls of men and women. I promise to make religion the most important part of my life, so that I shall not live for myself alone, but for others.

PRAYER: Father of us all, thou dost know how easy it is to talk about living fine lives, but how hard it is to be always patient, honest, kind and forgiving. We thank thee for Jesus who showed us how to live and how to overcome our faults. Help us to study his way of life and to follow it. Amen.

HYMN: "I Would Be True," or "Follow the Gleam"

BENEDICTION: See worship service, October 5

October 19

THEME: *We Rally to Our Church at Home*

PREPARATION:

The committee should list all the leaders in the church who work with intermediates and ask them to come to the worship service. They are to be prepared to give brief talks, not more than a minute or two, about the plans for the work in their group for the next year. Some of the organizations represented will probably be the choir, intermediate league, Boy Scouts, Girl Scouts, Campfire Girls, and 4-H clubs. One of the teachers should talk about the value of the class sessions and some one from the department should tell about the department's proposed plans for the year. Ask the general superintendent or the director of religious education to tell the intermediates how they can help the rest of the church school. Make this a grand intermediate church rally. If your intermediates do not have much of a place in the church program, here is a chance to

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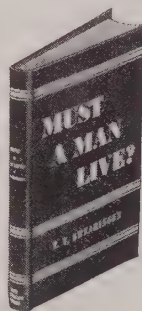
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By T. T. SWEARINGEN

Executive Secretary, Department of Religious Education, United Christian Missionary Society



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Logic and proof equal zero to this negative "leader" in Church affairs, for our composite MR. SKEPTIC has a closed mind. He states, quite positively, that our Church and Sunday School Attendance Plan "will not improve attendance or increase membership, for it's much too simple to be effective." Thumbs down . . . and that's that. He cannot reconcile simplicity with effectiveness.

If we didn't have such a mountain of evidence which proves him completely

and utterly wrong . . . it would be quite discouraging.

BUT, hundreds of Churches in all parts of the country are buying this plan . . . using it and buying it again. And ministers are writing us enthusiastic letters and telling us that it is . . . the most effective plan they ever used.

So, if MR. SKEPTIC was right, it would mean that we have been fooling; not only ourselves, but an awful lot of ministers and other Church leaders . . . and we are quite sure that we haven't been doing anything of the kind.

We'll be glad to send full details of this plan to anyone (even MR. SKEPTIC). No obligation whatever.

CHURCH ATTENDANCE, INC.

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Detroit, Michigan

confer with them and help them make a place for themselves.

WORSHIP CENTER:

Picture of your own church, or the picture, "Jesus in the Temple," by Hofmann, or "Twelve Years Old," by Elsie Anna Wood, obtainable from the New York Sunday School Association, 416 Lafayette St., New York City. (12 by 18 inches, price about 35 cents.) Autumn foliage and two candles complete the center.

PRELUDE: "Confidence," Mendelssohn
CALL TO WORSHIP:

The Lord is in his holy temple.
Let all the earth keep silence before him.
He is not far from any one of us.
Let us worship him in spirit and in truth.

HYMN: "We Would Be Building"

CANDLE LIGHTING CEREMONY: See worship service, October 5

CREED: See worship service, October 5

INTRODUCTION: (By an intermediate)

TALKS: By adult counsellors or student representatives of intermediate church activities other than the church school. (See Preparation, above)

WHAT WE HOPE TO DO IN OUR CLASSES THIS YEAR: By an intermediate teacher, preferably a man teacher.

PLANS FOR WORSHIP, STUDY, AND RECREATION IN OUR DEPARTMENT: By an intermediate or the superintendent of the department.

HOW THE INTERMEDIATES CAN HELP THE REST OF THE CHURCH SCHOOL: By the general superintendent of the church school, or the director of religious education.

LITANY:

For thy church, O God, where we may meet our friends and worship thee,
We thank thee, O Father.

For all the activities in which we may engage as members of our church school,
We thank thee, O Father.

For Christian men and women who guide us in the Christian way of life,
We thank thee, O Father.

To be more Christlike every day,
Help us, O Father.

To make our church a vital part of thy kingdom on earth,

We pledge our best endeavor, O Father.

HYMN: "Be Strong; We Are Not Here to Play"

BENEDICTION: See worship service, October 5

October 26

THEME: *We Rally to the Church around the World*

PREPARATION: The committee should meet and go over the play, changing it wherever they see fit, or making up an entirely different one to fit their needs. The worship center is included in the text of the play.

PRELUDE: "Worship of God in Nature," Beethoven, or "O Zion, Haste"

CALL TO WORSHIP: O come, let us think together about our Christian friends around the world. Many of them are suffering to-day as they try to live their Christian faith. May we rally all our forces to help them.

HYMN: "We've a Story to Tell to the Nations"

CREED: See worship service, October 5

PLAY:

WE SHARE

Setting: A long table. Mrs. James, intermediate counsellor, sits at one end. Jim, chairman of the worship committee, sits at the other end. On the one side of the table are places for Marjorie, Merl, and Connie, members of the intermediate worship committee. They are meeting to plan the worship service, "We Rally to Our Church Around the World." This table may be placed a little to one side of the center of the front of the room, leaving the altar a little to the other side of the front of the room. (It would be better to use the real names of the counsellors and the intermediates who are in the play.) As the play opens, the counsellor, Mrs. James, and Jim the worship chairman sit talking.

JIM: Where are the rest of the kids? I saw Marj and Connie standing on the corner talking to some other girls when I came from school. Merl is usually late but he always gets here. Guess we'll just have to wait. What is the worship service supposed to be about next Sunday? They surely think up some silly themes sometimes.

MRS. JAMES: Here is the *International Journal of Religious Education*. You can look it over while we wait if you want to. (Marjorie and Connie saunter in, carrying

their school books and talking. They have a sack of salted peanuts they are sharing and munching.)

MARJORIE: Hi, everybody. Have some peanuts. We're always starved after school. We always have to stop at the corner drug store and get something to eat. It's rather hard on the allowance, but I can generally work Dad for a little extra. (*Passes peanuts around.*)

CONNIE: Hi, Jim, why all the industry? What are you reading? (*Girls sit down.*)

JIM: O, Mrs. James and I were beginning to try to figure out what to do for worship service next Sunday. The theme is, "We Rally to Our Church Around the World." Got any bright ideas?

MARJORIE: Well, I think that is a goofy theme. I can't see how they can have any churches in all those countries that are at war. I think we'd better just think about our own church until this mess is over.

CONNIE: Well, at least we might just think of the churches in America. That's enough territory. My brother Jack is in an army camp and he says they have chapels there and the services help him a lot. So I guess we'd better think of more than just our own church. But I can't see what we can do for churches in China or Japan or in Germany or England. Guess they are so busy fighting they don't have time for church anyway.

MRS. JAMES: Our church paper says that people are more anxious for Bibles than they have ever been before, especially in China. Wonder why that is?

MARJORIE: I remember that when my little brother was so sick, Mother and Dad used to read the Bible. They don't usually bother with it. Maybe the Bible helps people when they are in trouble.

JIM: What's that got to do with our theme?

MRS. JAMES: Our church helps support the American Bible Society which distributes Bibles around the world. I suppose that would be part of rallying to the church around the world, wouldn't it?

CONNIE: Sure. Say, why don't we use the Bible in our worship center next Sunday? It could stand for the church.

JIM: And a globe would be good behind the Bible. It could signify the world. Who's got a globe?

MERL (*rushes in*): Hi, did you say you wanted a globe? The preacher has a swell one. Shall I go get it?

MRS. JAMES: Yes, please, Merl. But where have you been?

MERL: O, I saw a bunch of kids down the street making fun of a Jewish boy. He's the one Mom says is a refugee from Europe. I had to stop and bust up the bunch. Then I got to asking him questions about how he came over to America, and it was so interesting even if he was hard to understand, that I almost forgot the meeting. But I'll go get the globe. (*Leaves.*)

JIM: Jesus was a Jew wasn't he? Guess we owe something to the Jews around the world, don't we?

MARJORIE: Wonder how the churches in England are coming? Lots of them have been bombed, haven't they?

MRS. JAMES: Yes, they are having church wherever people gather to get away from the bombs. But they can't send money to help their missionaries as they used to. And to think most of our churches here in the United States had their beginnings in Europe. The Scandinavian and the German peoples have missionaries that they can't support now. They need our help.

CONNIE: Do you mean to tell me there are any Christians in Germany and that they have missionaries in other countries?

MRS. JAMES: Of course. Albert Schweitzer, one of the most famous missionary doctors in Africa is a German. Some of the bravest

Christians in the world are in Germany where they are suffering because the government and they disagree.

(Merl rushes in with the globe.)

JIM: Put it there on the altar right behind the Bible, Merl.

MARJORIE: That looks swell. Here are the two candles to put on either side the Bible. (Places candles as she speaks.) I'll light them.

(Lights the candles.) I guess the light of Jesus' life really does light up not only the Bible but the whole world.

MRS. JAMES: That's a good idea, Marjorie. Why don't you explain that Sunday morning?

MARJORIE: O, I'm afraid I couldn't do that.

MRS. JAMES: I'll help you figure out what to say.

MERL: I wish we could do something for the Christians around the world instead of just having a nice worship service about it.

JIM: Why don't we take an offering Sunday morning to help?

MARJORIE: O, we couldn't get enough together to make any difference.

CONNIE: Well, if we'd do without our after school snack for the rest of the week, it would help some.

JIM: That's right. And I don't need to go

to the show Saturday afternoon. But we could get more if we did it more than one Sunday.

MRS. JAMES: Why don't we make a box and put it up in our room, and ask the intermediates to save and give to the cause of churches around the world.

MERL: I'll make the box.

JIM: Good. Now, let me see. How do we do this worship service Sunday morning?

MRS. JAMES: Why don't we put on our committee meeting as a play and show the whole department what we've been thinking? Wouldn't that be fun?

CONNIE: I like to be in plays. And, we have the worship center all arranged, don't we?

JIM: I know a Scripture I learned in the junior department. It is, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

MRS. JAMES: Good.

MERL: Let's do it well so the kids will really get the idea that they should do their part to help the church around the world.

CONNIE: We will. And let's sing "Give of your Best to the Master" as our closing hymn, Sunday.

HYMN: "Give of Your Best to the Master"

Your highest potentiality, if realized, like the prize in the race, depends as much on the last lap as the first. Not unto him who begins; but unto him who finishes.

A spark of the Divine within you awaits its eternal promise to be fanned into a glowing flame which will throw a luminous light on the pathway of all who travel with you.

You can be a child of the Most High; or a traitor to yourself.

CALL TO WORSHIP: "Let us search and try our ways and turn again unto Jehovah."

"Search me and know my heart, try me and know my way, and see if there is any wicked way in me and lead me unto a way everlasting." "They shall know great peace that love God's laws and nothing shall offend them."

HYMN: "O Jesus, Thou Art Standing"

SCRIPTURE: Ezekiel 2:1-7

(This Scripture could well be presented by one of the young people who could take the role of Ezekiel, picturing him in exile when it seemed utterly futile for him to try to do anything. He had every reason to give up but in the face of all the blackness and darkness, in the presence of every danger and hazard, Ezekiel stood up and faced his responsibility and fulfilled his mission. He could do this because the Spirit of God entered into him and set him on his feet.)

THE FIRST SECRET OF LIFE:

One of the greatest secrets of life is to believe in God's purpose for you; and that means to believe that you can be worthy of the appreciation of other people. Suppose when I met you I would feel that you would not like me. You would sense it immediately and I would create a barrier between us. But if I feel that you do like me and will appreciate me if I am true to God's purpose for me, then you feel close to me immediately and in turn I feel close to you. After all, what others think of me in the long run is determined by what I honestly am able to think of myself.

And why shouldn't others like you? Think of the millions of years that God our Father has taken to create the universe out of which we have come, and think of the countless people who lived that we might be so rich. Yes, you are bought at a great price. Why shouldn't other people like you and appreciate you? Be worthy of the highest thoughts of yourself. Remember the words, "To thine own self be true, and it shall follow as night follows day that thou canst not be false to any man."

HYMN: "Awake, My Soul, Stretch Every Nerve"

LITANY:

We come to thee, O God, in this litany of worship.

Hear our prayer, O Lord.

For the fathers and founders of our country; for the pioneers who felled the forests, tamed the rivers, tunneled its mountains, tapped the riches of its prairies; for the daring souls who went deep into mines, for those who blocked out great cities; for the saints and prophets who made its laws, set up its system of government, gave their lives for its liberty, founded its schools and churches and homes—

For these, O God, we thank thee.

Help us to hold sacred our bodies and all of the powers with which we are endowed; to grow in "wisdom and stature, and in favor with God and man."

This we pray, in Jesus' name.

Save us from any tendency to receive much from others and pass nothing on to the future.

Hear our prayer, O Lord.

Senior and Young People's Departments

By Staff of First Community Church, Columbus, Ohio*

THEME FOR OCTOBER: *Four Secrets of Life*

The Suggested Plan

At the beginning of a new school year we may find help in looking at four secrets of life and in setting our worship for their unfoldment. Personal living is not what it should be; there is little or no discipline in the field of morals and personal and family life. All about us we see half personalities, persons who are unhappy, who are not radiant; lives are without unity and they are disorganized. Jesus took some very humble people and helped them to find great unity. He took men whose lives were like brush heaps and helped them to become like trees that grow into organic unity from within. He said to those men, "Wilt thou be made whole?" and he asks that of persons today. It is the purpose of our worship for the next four Sundays of this month to find out how to be whole.

While these programs have been used by one other youth group and found very stimulating and helpful, to be of the greatest value to your group, they must be revised, supplemented, changed. A special committee of young people might carry through all four of the programs.

Motion Pictures

For October 5 or 12: *On the Road to Damascus*. 1 reel, 16 mm. Sound. Rental \$3.00. How Paul found God's purpose for him. Available from: Harmon Foundation, 140 Nassau St., New York; Ideal Pictures, 28 E. Eighth St., Chicago; Religious Film Cooperative, Emory University, Georgia.

* Roy A. Burkhardt, pastor.

For October 26: *The Living Christ*. 1 reel, 16 mm. Silent. Rental \$2.25. What the risen Christ meant to his disciples he may mean to us. Available from: Harmon Foundation, 140 Nassau St., New York; Ideal Pictures, 28 E. Eighth St., Chicago; Religious Film Cooperative, Emory University, Georgia.

All of the material printed here was created by young people in a given church. There are, however, some sources which may be of help to you: former copies of the *International Journal*, Kirby Page's *Living Prayerfully* (Farrar and Rinehart), Alice Bays' *Worship Programs and Stories* and *Worship Programs and the Fine Arts for Young People* (Cokesbury Press).

October 5

THEME: *Faith in God's Purpose for You*

PREPARATION FOR WORSHIP: (To be read very quietly by the leader, with a background of music)

A MOMENT WITH YOURSELF¹

You are today the portrait of your yesterday.

Every thought, every wish, every secret dream were strands woven into the fabric of your soul on the loom of your daily purpose.

All that you dreamed but dared not, is a part of you.

All of the frustrated purposes, the denied and disinherited capacity that travailed for birth in you, are now a part of what you might have been.

The sacrifices, the prayers, the lives of your parents are inseparably a part of you.

The comrades along the way—fellow student, teacher, friend, and sweetheart—all wielded a trowel in shaping the one that is you.

The dreams that call on you, and the hopes that stir within you all have their roots in the past, and their bloom in the future depends on the person you now are.

There is a restless urge within you, seeking to have you outgrow yourself.

¹ From *The Future Belongs to You* by Roy A. Burkhardt, Copyright 1937. Used by permission of Abingdon-Cokesbury Press, publishers.

Lead us to the tasks that are to be done; make us instruments of thine; help us to prepare to give our best; and may we ever be true to thee, and to humanity.

Accept this commitment of ourselves.

BENEDICTION: And now may the courage of the early morning's dawning, and the peace of the evening's ending, and the light that is in the love and spirit and life of Christ be yours now and forever.

October 12

THEME: *Faith in God's Purpose for Others*

STATEMENT OF THEME

CALL TO WORSHIP:

As you would that men do to you, do you even so to them. If a man asks you to go with him a mile, go with him twain. He who saves his life shall lose it but he who loses his life for my sake shall find it. Inasmuch as you have done it unto the least of these, my brethren, you have done it unto me.

PRAYER: The Lord's Prayer

MEDITATION:

Stop to think for a moment what it would mean if you did not have a friend. Imagine what it would be like if no one ever said to you, "I believe in you; I love you; I trust you; I am counting on you." All of us know how important it is for us to have others appreciate us.

One day an old lady who had become too feeble to teach school found it very hard to live, for she did not have enough income. She was tempted to commit suicide. She decided, however, to go to church one last time. At the close of that service a former pupil, who had grown into young womanhood, happened to see her. She rushed up

and threw her arms around the old teacher's neck, kissed her and said, "Oh, I am so happy to see you—the greatest teacher I ever had!" The old lady smiled, walked out of that church and never thought of suicide again. Can you imagine why?

If the appreciation of others is so important to us, then why should we ever withhold our faith and appreciation and love from others?

HYMN: "Now in the Days of Youth"

LITANY:

Our Father, because we depend for our very existence and living upon others, may we ever grow so that we will—

Do more for others than we would have others do for us.

Help us, O God, ever to remember the hosts of those known and unknown who denied themselves, who gave themselves in death and in living that we might have our great commonwealth of literature, art, music, culture and of institutions. We pray Our Father, that ever we may so grow—

That we will do more for others than we would have others do for us.

May we ever remember, Our Father, that the very wealth and richness of our own living is dependent upon the fact that others did more for us than they ever expected us to do for them; that they lived their lives for something more holy and more important than themselves, that they lived by the ideal of Christ "For their sake I consecrate myself." Help us to grow day by day that we will ever—

Live so as to give more to others than we ever expect others to give to us. Amen.

CANDLE LIGHTING CONSECRATION:

(Before the service is begun six candles may be placed in different parts of the room.

At this point in the program six young people take the respective candles and walk forward and stand in a line facing the group.)

First Candle: I hold this candle in token of my resolution ever to be kind to those boys and girls in my school and in my neighborhood who are always going about alone. I will make it my business to be their friend and to live day by day by the principle that they are worthy of my deepest appreciation.

Second Candle: I lift this candle in token of the resolution that I will never say about another behind his or her back what I would not say when the person is present, and I shall try ever to live by the principle that each person is in the process of becoming a son or daughter of God.

Third Candle: I hold this candle in token of the fact that no matter whether a face is black or brown, or whether the person is poor or rich, I will remember that just as I need faith and appreciation of others, so they do, and I will give my faith and my appreciation.

Fourth Candle: I hold this candle in token of my resolve to belong only to those circles of fellowship in which all persons will have the chance to share if they will pay the price in the quality of living.

Fifth Candle: I hold this candle in token of the faith that all men and women are the sons and daughters of God and therefore I will treat them as such and so live day by day as to make brotherhood of man possible.

Sixth Candle: I lift this candle in token of the faith that war is wrong, that race hatred is a sin, that class differences are unchristian, that democracy is of God's plan.

(All hold their candles together and repeat in unison.)

All: We join our candles to form a torch. May the memory of this torch ever be a symbol to you of this second secret of life—that all people are worthy of your faith and your appreciation and that happiness for you will come to the degree to which your life is dedicated to giving happiness and joy to others.

BENEDICTION: Now God calls you to a quest: to live, to love, to work, to play, to serve, to sacrifice. He calls—he shall have our best.

October 19

THEME: *Faith in Life's Highest Potentialities*

(If possible have a print of Hofmann's "The Rich Young Ruler" at the front of the room, well illuminated. With a quiet background of music have someone talk about it quietly, something like this.)

"Imagine a young man talking to Jesus. He even goes so far as to ask Jesus the secret of life. When Jesus finally points out the secret the young man goes away sorrowful. He has kept the law; his parents must be very proud of him, his neighbors think well of him, but he has not found the fullness of life; he is not willing to take the last step.

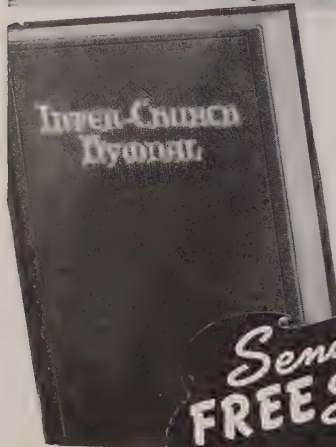
As I ask these questions, let each of us think of his or her answer. How clear in my own mind are the dreams that I cherish? Are those dreams really worthy of my highest devotion? If I realize those dreams in part or in full, will they be worth having when finally won? Have I made a good beginning in my life? Am I still growing? Am I clear as to the price it will cost me to be made whole through Christ? Am I willing to pay the price?

SOLO: "Temper My Spirit, O Lord"

SCRIPTURE: II Timothy 4:1-8

POEM:

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PRAYER

Let me not force the hours that will be mine,
Let me accept this blindness and this fear
As prelude to maturity and strength,
Fulfillment hoped for in the coming year.
Help me to realize that this is growth,
And not a slipping backward in despair:
That these long lonely hours in the dark
Will help me in some small way to prepare.
Give me the understanding that I need,
The patience and the sensitivity
To wait until the pod holds ripened seed . . .
Until the wind has blown the pollen free.

A TALK (by a boy or girl):

By its very nature life seems not a destination but a journey, not an ending but a beginning. It is amazing sometimes to see a person get up to a certain place and then stop growing, stop thinking, stop learning. There is nothing more that he wants to know; life for him is a destination. A person like that easily gets to the place where his spirit dies and he is simply a living corpse. He becomes old before his time.

Life is a mass of beginnings without endings—all its completions seem withheld. Let us think this morning of the motto of Saint Catherine, "Care not to present a finished word to God who is infinite love and demands of thee only infinite desire." It was Browning's Grammarian, realizing that there was so much to be and do that he never had attained, who said, "But man has forever." If we soon finish our tasks they have been too small; if we set for ourselves goals which we can reach they will prove not worthy of reaching.

In all our relations, in school, in love, in our search for God, in our quest of truth, let us keep growing. Then the sunset of life will be as glorious and as thrilling as its dawn. Indeed, one of the great secrets of life is keep growing.

LITANY OF DEDICATION:

O God, help us to look about us and see those glorious souls who have kept the spirit of youth even when they walked in the very sunset of life.

Help us, O God, to keep growing forever.

Keep us, O God, from becoming satisfied; save us from being victims of yesterday, help us relentlessly to seek truth and to keep on striving.

Help us, O God, to keep growing forever.

Help us ever to live by the spirit of Tennyson's Ulysses, "To strive, to seek, to find, but not to yield."

Help us, O God, to keep growing forever.

Keep vividly before us the possibilities of our own growing; stab us awake with problems that are to be solved, human needs that are to be met, chasms that are to be bridged, the hidden secrets that are to be discovered.

Help us, O God, to keep growing forever.

HYMN: "Jesus Calls Us, O'er the Tumult"

October 26

THEME: Faith in Christ, Your Savior and Lord

(The leader may wish to review the secrets that have been a part of the worship the past three Sundays and prepare the group for this final period of worship on this theme.)

HYMN: "Fairest Lord Jesus"

SCRIPTURE:

Select some of the key words of Jesus in which he reveals secrets of living. These key Scriptures may be presented by a number of individuals in the department, and introduced as follows: "Let us today try to discover what Jesus specifically has to say to

us about how we can find the complete, the abundant life. Let that be the motive of our worship, let that be the heart of our search."

PRAYER:

Our Father, we have learned many of the secrets of living. We have related ourselves to thy natural world in such a way as to have amazing power for communication, for transportation, for creation, for business, for an inter-change of culture. We have, however, been slow to find the way by which the power that makes for rich and happy life and for character may be released in the world. Help us to find the right uses of power that our days may be worthwhile on the earth.

We know where our needs are. They are within. We are afraid. We are unsure. We are befuddled. We have no peace. We are not alive. Our devotions are trivial. We have no sense of real significance.

O God, as we have harnessed electricity, and water, and steam, and powers of healing, help us to become a channel for thy love, and justice and wisdom. Let thy aliveness flow through us that we may become alive. We want to live and to give life. Now, O God, we present our personal lives. There are spirits here hard beset by evil circumstances, crushed by the weight of bereavement, undone by anxiety, overwhelmed by temptation. O God, grow in our hearts today. Amen.

SOME TESTIMONIES:

A boy: One thing Jesus is saying to us is that whatever else we are, we are to be real persons. Christ does not promise to save us from sickness or suffering or even defeat, but he tells us he will give us the power to use all of the handicaps and hazards of life and use them to make us real persons. I read of a woman whose husband died soon after they were married and left her with two children, both of whom were deaf. She learned to talk with her hands, taught in a school for the deaf and supported her children. She died recently at the age of eighty-six, loved and honored by hundreds of people. Instead of being defeated by the harsh circumstances of her life, she had actually used them as stepping stones by which she became a great person.

A girl: Jesus says that if we would know the abundant life we must have faith in God, faith in the triumph of right, and faith in the possibilities of persons who are surrendered to his will. If we look around we'll see that nothing can defeat the person who has a real faith in God. Recently Helen Keller wrote a book setting forth a wonderful statement about faith in God. It was that faith that has made it possible for her to become a great person despite all her handicaps. When we have faith in God, then we can have faith in ourselves and faith in other people.

A boy: Jesus tells us that we must lose ourselves in a purpose which is worthy of our complete devotion, a purpose that is rooted in the welfare of God's children. Find a purpose like that, no matter how humble or how insignificant. It may be tilling the soil or working in a grocery store. No matter what it is, so long as it helps other persons, it will help us find the abundant life.

A girl: Jesus is ever promising us that there is adequate power for us by which we can come into the fullness of life if only we will take the time to find it and utilize it. We cannot live a moment without the physical resources that God has provided for us; we can not truly live without the spiritual resources that God has provided for us. There is power for us if we will but use it.

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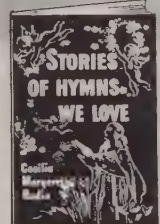
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What's Happening

❖ THE SECOND National Conference on Christian Education conducted by the Evangelical and Reformed Church June 23-26 was notable both in attendance and in leadership. Among the seminar leaders were Dean L. A. Weigle, Dr. Albert E. Bailey, Prof. Paul H. Vieth, Dr. E. F. Tittle and Prof. Edna M. Baxter. About 1200 persons attended.

❖ THE AMERICAN STANDARD BIBLE COMMITTEE, which is making a completely new revision of the Bible, has put its first attention on the New Testament. The committee hopes to have a manuscript of the New Testament ready during the early months of 1942. Thomas Nelson & Sons, publishers, are planning to release a New Testament Version during the fall of 1943, the definite date to be announced later. The manuscript on the Old Testament will not, in all probability, be available until May, 1944. This means that, at the very earliest, it cannot be published before early in the year 1946. In the meantime, the present American Standard Version is available in all the types and styles in which it has heretofore been offered.

❖ THE ELMIRA School of Religious Education has been granted an absolute charter by the University of the State of New York through the Board of Regents. The School has just celebrated its 25th Anniversary.

Personal Notes

❖ As the *Journal* goes to press word has come of the sudden death of Mr. Russell Colgate on July 31. Mr. Colgate, a director of the Colgate-Palmolive-Peet Corporation, was president of the International Council of Religious Education and a member of its Board of Trustees. He was also president of the Association of Daily Vacation Bible Schools and held other high offices in religious and educational organizations. One of the outstanding laymen of the present generation, Mr. Colgate made great contributions in both personal leadership and money to the cause of religious education. He was introduced to readers of the *Journal* in "Finally—" in February, 1940. A tribute to Mr. Colgate will appear in the October number.

❖ DR. J. ARTHUR HECK, for the past seven years General Secretary of the Board of Christian Education of the Evangelical Church, has been elected president of the Evangelical School of Theology at Reading, Pennsylvania. Dr. Heck was formerly connected with this institution for eleven years. He represents his denomination on the International Council of Religious Education and is a member of several sections.

❖ REV. E. H. BONSALE, JR. has resigned his position as Director of Young People's Work for the Pennsylvania State Council of Christian Education to teach Bible in

Parson's College, Fairfield, Iowa. Mr. Bonsale has been very active in the Committee on Religious Education of Youth. In 1936 he set up the Lakeside Conference. He is at present chairman of the Committee on Summer Camps, Conferences and Training Schools.

❖ REV. R. W. RASH, formerly director of vacation Bible schools for the United Brethren in Christ (Old Constitution) was elected general secretary of the Board of Christian Education at the recent General Conference. He succeeds Rev. Elmer Becker, who served for the past quadrennium. Mr. Rash also acts as director of leadership education. Rev. Harold M. Slusher has taken over the work as director of vacation Bible schools. Miss Anne Griffin replaces Mrs. Viola Miller as director of children's work.

❖ DR. EDWARD R. BARTLETT, professor of Religious Education at DePauw University since 1923, has been elected Dean of the College of Liberal Arts. He will continue as head of the Department of Religious Education.

State and County Council Happenings

❖ REV. EVERETT A. BABCOCK, general secretary of the Connecticut Council of Churches and Religious Education, 18 Asylum St., Hartford, Connecticut, has asked that the names and addresses of church members who have recently moved to Connecticut to work in defense industries be sent to the Council. They will be forwarded to the appropriate pastors within the state.

❖ THE SOUTH DAKOTA Council of Christian Education, at its 66th Convention in Sioux Falls, elected new officers for the year, with Bert L. Hall, Pierre, as President. The executive work of the council has been carried on for the past two years by a Commission of Five. This Commission is composed of denominational executives of the state: Dr. S. W. Keck, Congregational, Dr. P. E. Morrison, Methodist, Rev. C. K. Davis, Presbyterian, Rev. Roy E. Long, Evangelical, and Rev. W. H. Bayles, Baptist. The Commission of Five deserves a great deal of credit for the heavy responsibility of carrying on the regular program of the Council and raising sufficient funds to liquidate the indebtedness this year. The Commission publishes a monthly Newsletter that has a circulation of 1100.

❖ RECENTLY the Pittsburgh Council of Churches, the Allegheny County Sabbath School Association, and the Pittsburgh Council of Weekday Religious Education, appointed a joint executive committee to carry on the work of the three councils. They have planned to unify the programs, using one staff and the same offices. Early in July they called Dr. Roy D. Boaz of West Haven, Connecticut, to be the new executive secretary of this federated movement, which is to

be known as the Christian Council of Allegheny County.

Dr. Boaz is a native of Pennsylvania. He was for three years principal of a public school in Crafton and for four years was principal of an academy in Daleville, Virginia. He received his Master's Degree in Education from Roanoke College in 1924 and his Ph.D. in Religious Education from Yale in 1938. In 1928 the First Congregational Church of New Haven, Connecticut, called him as assistant pastor and director of religious education. Since 1930 he has been pastor of this church. Dr. Boaz has been active in interdenominational work through the years. He will take up his new work September first.

❖ THE ILLINOIS CHURCH COUNCIL, which recently purchased a small church building in Springfield for its headquarters, is restoring the building. Leading architects, contractors, and decorators have counseled with the staff on plans for improving the building. Much of the carpentry work was contributed by members of the local union. Plans call for a worship center, a children's corner, a display room for denominational educational literature, and an office for the Illinois Church Council. The Church House will become a center for interdenominational work for the state. Illinois, as far as we know, is the first state to institute such a project as a Church House.

❖ THE NEW HAVEN Council of Churches has just completed a year of cooperative activity among the seventy churches, synagogues, and other religious organizations which comprise its membership. The annual meeting was held at the Congregation Mishkan Israel. Dr. Seldon B. Humphrey is executive secretary, Miss Jean F. Humphreys, children's worker, and William G. Barndt, young people's worker.

❖ THE KANSAS Council of Religious Education and the Kansas Council of Churches recently appointed a joint executive committee to carry on the work under the name of the Kansas Council of Churches and Religious Education. The joint committee, during July, called Rev. Roy Wunder as general secretary of the combined councils. Mr. Wunder has been the pastor of the Methodist Church at Goodland, Kansas. He has served as secretary of the Conference Board of Education of the Central Kansas Methodist Conference. Plans are under way for cooperation with the denominational field staffs in Kansas. The office of the state council will be in Topeka, and Mr. Wunder will begin his work September 1.

❖ THE KENTUCKY Sunday School Association, recognizing the great interest in weekday religious education in Kentucky, has asked Rev. Charles W. Owens, pastor of the Harvey Brown Memorial Presbyterian Church in Louisville, to serve as volunteer resource person on weekday religious education. Mr. Owens has volunteered to counsel with groups across the state on various phases of weekday religious education work.

Coming Events

Meetings of Interest to Leaders in
Religious Education

SEPTEMBER

- 10-14 National Baptist Convention, U.S.A., Inc., Cleveland, Ohio
- 10-14 National Baptist Convention of America, Shreveport, Louisiana
- 13-14 State Laymen's Convention, Newark, Ohio
- 16 Vermont State Council Meeting
- 16 Annual Meeting, North Carolina Council of Churches
- 17-23 Committee on Religious Education of Children, Montreat, North Carolina
- 24-25 New York State Area Convention, Canandaigua
- 25-26 New York State Area Convention, Wellsville
- 29 Annual Ministers' Retreat on Evangelism, Maryland-Delaware Council of Churches
- 29-30 New York State Area Convention, Malone

OCTOBER

- 1-2 New York State Area Convention, Glens Falls
- 1-3 Convention Ohio Council of Church Women, Columbus
- 1-3 Children's Workers' Regional Conference, Wilmington, Delaware
- 2-3 Annual Meeting, Board of Christian Education, Evangelical Church, Cleveland, Ohio
- 2-3 New York State Area Convention, Binghamton
- 3-4 Monroe County, Michigan, Council Convention, Maybee
- 8-10 Pennsylvania Annual State Convention, Harrisburg
- 16 Annual Meeting, Wisconsin Council of Churches, Portage
- 17-18 Annual Convention, New Hampshire State Council, Concord
- 17-19 Children's Workers' Regional Conference, Hartford, Connecticut
- 20-21 Annual Convention, District of Columbia Sunday School Association, Washington
- 21-22 72nd Annual Convention of the Churches of Maine, Waterville
- 21-27 United Christian Rural Advance, Town and Country Pastors' Conference, Maine
- 23-25 Indiana State Young People's Conference, Noblesville
- 23-27 Leaders' Institutes in Maine, sponsored by Maine Council of Churches
- 29-31 Annual State Convention, Michigan Council, Bay City

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

Work and Contemplation^{1,2}—2 reels. Silent. Rental \$3.00.

This is a film prepared to interest and instruct people in the activities of the Summer Work Camps conducted by the American Friends Service Committee and to assist young people in the search for non-violent and constructive answers to social and economic problems in our country.

The picture presents the situation of a New York State farmer with land yielding him very little, the suggestion of government

¹ Available from: Harmon Foundation, 140 Nassau Street, New York, New York.

² Available from: Religious Film Cooperative, Emory University, Georgia.



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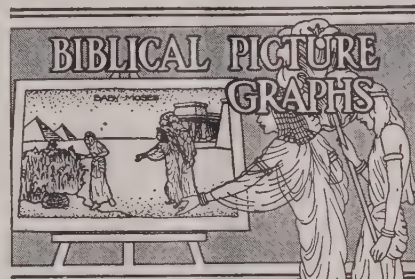
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agents that his wood lot could yield him an income through working it cooperatively, the need in a nearby lumber yard for a large lumber storage house, and the proposition that a Quaker Work Camp might be established in the neighborhood. We see the process of establishing such a work camp. Through actual contact with work and workers, the experiential value of the Work Camp Program is made clear, as well as the importance of quiet contemplation and instructive leadership. Fine for young people's groups.

Rating: Content: Good;
Technical Quality: Good

Hills and the Sea^{1,2}—1 reel. Silent. Rental \$3.00. Kodachrome. (With music accompaniment—rental of records \$1.50.)

A beautiful Kodachrome film taken at Martha's Vineyard showing the varying moods of the sea and the sky; pictures of the sand dunes with a breeze rippling the grass; close-ups of flowers—a poetic and artistic study of nature. This film could be used with a directed meditation in which nature psalms are used.

This film is ideal for use in an evening worship service or a young people's meeting to provide a period of meditation on the

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beauty of God's creation.

Rating: Content: Good;
Technical Quality: Excellent

The Kindled Flame^{1,2,3}—3 reels. 16mm. Sound. Rental \$9.00.

The contagious force and power of the Christian principles of love and loyalty are vividly dramatized in a story of early Christians (304 A.D.) whose faith brought them into conflict with the Roman ban upon their religion. Marcellus, aged leader of the band, is arrested by the Roman centurion, Festus. His unflinching loyalty combined with a fine expression of Christian love, win Festus and finally the Pro-Consul to the cause of Christ.

Useful for all groups except very young children. It should be particularly effective in Sunday evening services and young people's meetings.

Rating: Content: Excellent;
Technical quality: Good; Sound: Good

Current Feature Films ★★★★★

Barnacle Bill (MGM) Wallace Beery, Leo Carillo, Marjorie Main, Virginia Weidler. *Comedy*. A tale of the waterfront, with Beery as ingratiating loafer who at long last comes through, justifying daughter's faith, by leading fishermen against exploiters. . . . Although marred for many audiences by uncouthness which is virtually a Beery trademark, film contains effective, convincing shots of fishing activity. Story element is light. *If you can take Beery, fairly entertaining.*

The Big Store (MGM) Tony Martin, The Marx Brothers. *Farce*. As detectives in a department store, the brothers carry on their antics while the new owner balks the crooks who have gained control. . . . More singing and dancing than in the usual Marx Brothers film. Hilarious and illogical as usual, they will in this offering (said to be their last) *delight their following.*

M.Y.C

Billy the Kid (MGM) Brian Donlevy, Ian Hunter, Robert Taylor. *Western*. Partly historical account of final exploits of notorious outlaw, culminating in his death. . . . Technicolor scenes of desert are beautifully photographed. Legend of Robin Hood bandit has been romanticized, with law upheld but with hero softened, treated with sympathy. *Interesting, but ethically confused.*

Blossoms in the Dust (MGM) F. Bressart, Greer Garson, Marsha Hunt, W. Pidgeon. *Drama*, in part biography, of efforts of a Texas woman to improve lot of foundlings in her state by wise home-finding and by legislation removing stigma from legal records. . . . Film, in technicolor, is excellently produced, with bare facts of story made dramatic. Characters are convincing, although several situations seem exaggerated and over-sentimental. *Inspiring.*

The Bride Came C.O.D. (War.) James Cagney, Bette Davis, Harry Davenport. *Farce*. Impetuous aviator, hired by oil tycoon to prevent daughter's marriage as publicity stunt, crashes with her in desert, launching array of ludicrous situations. . . . Improbable situations realize their one purpose—to provide laughter. Some of the humor is on the risqué side; much of it strains for effect. *Adult slapstick.*

The Bride Wore Crutches (Fox) T. North, Lynne Roberts. *Melodrama*. Blundering young reporter fails to make good, is fired, returns in glory after overcoming bandit gang single handed. . . . Oft-used plot is handled *awkwardly, obviously.*

Caught in the Draft (Par.) Eddie Bracken, Bob Hope, Dorothy Lamour, Lynn Overman. *Farce*. Gun-shy movie star, in love with colonel's daughter, finds self in army despite efforts at ruse. Blunders, but becomes hero. . . . Another in horde of comedies making training camp life just a field day for wisecracks. This one strains hard for most of its laughs. *Adolescent humor.*

Y

† **Convoy** (British-made) Clive Brook, John Clements. *Naval warfare*. As destroyers escort merchantmen from Norway, German submarine and surface raider attack; sacrificial act by freighter saves convoy. . . . Perhaps truest picture ever made of what sea fighting really is. Although events in story are rather implausible, documentary portions make film *informative, gripping.*

M.Y

The Get-Away (MGM) Robert Sterling, Chas. Winninger. *Melodrama*. G-man poses as convict and stages prison break to learn gang secrets from cell mate; falls in love

THESE estimates are prepared by Independent Film Scores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

with latter's sister, but goes on to "get his man." . . . Probability and care in direction are sacrificed for melodramatic effects and there are quantities of violence. *Contrived, unwholesome.*

The Girl in the News (Fox; made in England) Barry Barnes, Margaret Lockwood, Emlyn Williams. *Melodrama*. When two patients in succession die from overdoses of a sedative, circumstantial evidence points to the young nurse in charge as a murderess. . . . A well-constructed plot, with suspense excellently built up by small details to tense climax in second courtroom scene. *Absorbing.*

Her First Beau (Col.) Jackie Cooper, Edith Fellows, Josephine Hutchinson, Wm. Tracy, Jane Withers. *Comedy*. When her uncle brings a college friend to visit, Jane tries sophistication to win his favor; results bring her to old values again. . . . Not an outstanding film, but simple and straightforward, with adequate performances and a theme to recommend it as family fare. *Entertaining.*

M.Y.C

Jungle Cavalcade (RKO) Frank Buck. *Travelogue*, of a sort. Compilation of certain shots from movies made by Buck during several years of jungle exploration. . . . Too hair-raising, perhaps, for sensitive children; older audiences, however, will find film *interesting, informative.*

M.Y

Kiss the Boys Good-bye (Par.) Don Ameche, Barbara Allen, Oscar Levant, Mary Martin. *Musical-comedy*, based on stage hit about search by Broadway producers for Southern girl as star of new show. . . . A few spots of good satire, but they are not much noticed in the thin, woodenly-acted story. Too much "atmosphere" and noise; *too little else.*

M

Kisses Before Breakfast (War.) Dennis Morgan, Anne Shirley. *Farce* about an amnesia victim faced with the wives he wed as two different persons, with a session of hypnosis to complicate matters and no one to explain what has happened. . . . Promises well at first, but things get so complicated and pointless no one seems to know how to bring things to an end. *Mostly wasted effort.*

M

Man Hunt (Fox) Joan Bennett, John Carradine, Walter Pidgeon, Geo. Sanders. *Melodrama*. Before the war, British big-game hunter stalks Hitler as a lark, is seized, tortured in effort to implicate his government. Escapes, is trailed by gestapo in weird chase through England. . . . First part handled to bring out utmost in suspense, but final scenes tax credulity and are thus unconvincing. Familiar pattern of unmitigated nazi horror makes it *grim, harrowing.*

M

Million Dollar Baby (War.) Priscilla Lane, Jeffrey Lynn, Ronald Reagan, May Robson. *Comedy*. Spinster seeks to make amends for father's swindle, gives million dollars to victim's impoverished heir, watches effect on latter's life. . . . Lacking sparkle and finesse called for by plot, this is further marred by an unpleasant drinking scene. *Artificial, talkative.*

Moon Over Miami (Fox) Don Ameche, Betty Grable, Robert Cummings, Charlotte Greenwood, Carole Landis. *Musical*. Girls stake small inheritance on splurge in Miami to snare wealthy husbands. . . . Fantastic settings among palms and night clubs. Tunes pleasant, but unreal atmosphere, over-emphasis on drinking and luxury, approval of unethical yet successful schemes render film *undesirable.*

My Life With Caroline (RKO) Ronald Colman, Anna Lee, C. Winninger. *Comedy*. Husband sets forth episodes in which he has acted to persuade wife to give up infatuation for series of other men and return to him. . . . At first, there is promise in unique method of telling story, but it is unrealized because of silly, inconsequential story, whose characters never come to life.

The Shepherd of the Hills (Par.) Beulah Bondi, Harry Carey, Betty Field, John Wayne. *Melodrama* only slightly connected with well-known novel; the tale, that of a gang of moonshiners and a jailbird seeking the son who has sworn to kill him. . . . In striving to be "folksy," film makes use of cheap, melodramatic situations, while no real interest in characters or story is aroused. *Static, artificial, unconvincing.*

The Sweetheart of the Campus (Col.) Harriet Hilliard, Ruby Keeler, Ozzie Nelson and Band. *Musical*. A college is pulled out of the doldrums by wholesale enrollment of a swing band and opening of a night club in the gymnasium. . . . One might take the individual band numbers if it were not for the ridiculous premise on which film rests, the poor taste of some of the characterizations and the utterly silly story. *Inane.*

They Met in Bombay (MGM) Clark Gable, Rosalind Russell. *Melodrama*. Pair of jewel thieves elude Malayan police until the man is inveigled into the British army; whereupon, love for empire triumphs, and they reform. . . . Carelessly written and directed, with much significant action only reported. Unethical, since the crime and criminals are so attractive and the final reform obviously illogical and tacked on. *Undesirable.*

Tight Shoes (Univ.) Binnie Barnes, Leo Carillo, Broderick Crawford, John Howard. *Farce*. Clerk in shoe shop, victim of racketeers, fits political underling with tight shoes, thus launching chain of events that send him to top, clean up city. . . . Swiftly paced, with some sequences of rich satire but with others that border on bad taste. *A sophisticated trifle.*

M

Underground (War.) Philip Dorn, Jeffrey Lynn, Karen Verne. *Melodrama* of illegal group's activities in broadcasting "truth" in Germany, with relentless chase by gestapo. Nazi enthusiast sees brother, group's leader, tortured; resolves to carry on his unfinished task. . . . Effectively wrenches utmost in suspense from tense situations; however, as in other recent anti-nazi films, portrayal goes so far into horrendous and paints nazis as so uncompromisingly black it becomes implausible. *Gruesome, hate-inspiring.*

M

Graded Curriculum and General Program Materials

Published from April 15 to July 15, 1941

WHAT a book shelf of fine curriculum, leadership, and general program materials is announced in this list! As you think of your programs for the coming year, you will welcome word concerning these sixty publications which have only recently come from the presses of seventeen publishing houses.

The Department of Research has the assistance of the editors and publishers in making available these lists quarterly. Back issues of the *Journal* are available at 15 cents per copy. The first list appeared in the December 1938 *Journal*, with others following quarterly in the March, June, and September numbers.

I. Religious Education of Children

A. Nursery Children, Beginners

ALLEN, MARGARET FRANCES. *Celebrating Christmas*. New York, National Council, Protestant Episcopal Church, 1941. 27 p. \$.25.

Four-session unit for beginner children. Includes suggestions for group activities, source materials, for conferences with parents, teaching methods, and session plans.

ALLEN, MARGARET FRANCES. *Getting Acquainted with the Church*. New York, National Council, Protestant Episcopal Church, 1940. 32 p. \$.15.

Six-session unit. To help beginner children feel at home in the church. Includes suggestions for activities and source materials, procedure guidance for the leader, and session plans.

ALLEN, MARGARET FRANCES. *The Kindergarten and the Church*. New York, National Council, Protestant Episcopal Church, 1941. 31 p. \$.25.

Procedure guide for those using kindergarten *Christian Education Units*. Considers relations between children, parents, teachers in Christian education; kindergarten objectives; children's experiences; educational methods and materials, signs of development.

ALLEN, MARGARET FRANCES. *The Youngest Ones*. New York, National Council, Protestant Episcopal Church, 1941. 31 p. \$.25.

Guide for workers with nursery children in home and church. Considers parents as leaders, objectives, children's experiences, means of Christian education, organization of a nursery department, bibliography.

BIGLER, MARGARET K. *A Lantern to Our Children*. Set of Monthly Leaflets for Parents: first three years, \$.75; fourth year, \$.25. Leader's Guide, 29 p., \$.50. Leader's Record Book, \$.35. New York, Morehouse-Gorham Company, 1941.

Monthly leaflets for parents, of children of pre-school age, to assist in spiritual upbringing of children. Leader's Guide suggests methods of using the leaflets and for studying pre-school problems.

HIGGINS, BERTHA M. *Home and Parents*. New York, National Council, Protestant Episcopal Church, 1941. 32 p. \$.25.

Six-session unit. To help beginner children adjust happily to family life. Includes suggestions for activities and source materials, ways of developing church-home cooperation, session plans.

MARAMARCO, PHYLLIS N. *God Caring Through People*. New York, National Council, Protestant Episcopal Church, 1941. 31 p. \$.25.

Eight-session unit. To help beginner children discover how God uses people to represent him in caring for other people. Includes activities, source materials, procedure guidance, session plans.

MARAMARCO, PHYLLIS N. *Play and Friends*. New York, National Council, Protestant Episcopal Church, 1941. 32 p. \$.25.

Six-session unit. To help beginner children live happily with playmates. Includes suggestions for activities, source materials, teaching methods, session plans.

WEDEL, CYNTHIA C. *Celebrating Thanksgiving*. New York, National Council Protestant Episcopal Church, 1941. 32 p. \$.25.

Four- or five-session unit designed to help beginner children experience Christian meaning of Thanksgiving. Includes suggestions for activities and source materials; songs, stories and poems; and session plans.

B. Primary Children

ADAMS, KATHERINE S. *We Learn How the Boy Jesus Lived*. New York, National Council, Protestant Episcopal Church, 1941. 48 p. \$.25.

Ten-session unit to help first and second grade children learn about Jesus. Includes suggestions for activities, for parent cooperation, teaching methods, stories, poems, prayers, session plans.

BETHANY GRADED LESSON SERIES. First Year, Summer Quarter. Margaret M. Clemens, *God's Plan for Homes, Good Neighbors, The Joy of Learning*. Primary Bible Leaflet, 13-four-page leaflets, \$.10. Primary Teacher's Quarterly, 144 p., \$.30. Activity Materials, \$.12 a set. St. Louis, Christian Board of Publication, 1941.

GRADED LESSON SERIES. Year III, Part 12. Elizabeth Cringan Gardner, *Helping in God's World*. Primary Bible Lessons, 13 four-page leaflets, \$.16. Primary Handwork Booklet, 15 p., \$.10. Teachers Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

MILLARD, ELEANOR R. *Bible People Who Loved God*. Richmond, Virginia, John Knox Press, 1941. 80 p. \$.60.

Ten-session vacation church school course. Includes stories of Bible people, games, activities, songs, a time schedule for each session, directions, and supplementary material.

POLLOCK, SYLVIA. *We Prepare for Christmas*. New York, National Council, Protestant Episcopal Church, 1941. 24 p. \$.25.

Four-session unit to help first and second grade children prepare for Christmas. Includes suggestions for activities, parent cooperation, teaching methods, source ma-

terials, and alternate session plans.

WELTE, JANE M. *We Enjoy Easter*. New York, National Council, Protestant Episcopal Church, 1941. 32 p. \$.25.

Six-session unit for use with first and second grade children during Lenten season, with Easter and its joys as the climax. Includes activities, worship, home cooperation, source materials, session plans.

WELTE, JANE M. *We Live Together*. New York, National Council, Protestant Episcopal Church, 1941. 32 p. \$.25.

Ten-session unit correlated with the day-school experience of first and second grade children learning to live in their communities. Includes activities, worship, source materials, teaching methods, home cooperation, session plans.

C. Juniors

GRADED LESSON SERIES. Year III, Part 12. Ailsa Little, *Building a Christian World*. Junior Bible Leaflets, 13 four-page leaflets, \$.15. Teacher's Book, 96 p., \$.25. Toronto, United Church Publishing House, 1941.

JUNIOR BIBLE SCHOOL WORKBOOK SERIES. Vol. 3, No. 4. Olive Tracy. Unit VII, *Pioneering for God*. Unit VIII, *Adventuring for God Around the World*. Kansas City, Missouri, Nazarene Publishing House, 1941. 40 p. \$.15.

MCMASTER, VERNON. *A Guide Book for a Tour of Bible Scenes*. New York, Morehouse-Gorham Company, 1941. 36 p. \$.30.

Guide for teachers and pupils for an imaginary visit to Jerusalem, Sea of Galilee, Nazareth, Syria, and Egypt. Suggestions given for studying biblical events connected with places visited.

PALMER, LALA C. AND PALMER, LEON C. *The Churchman and the Kingdom*. Pupil's Booklet, 168 p., \$.65. Guide for Teachers and Parents, 125 p., \$1.00. New York, Morehouse-Gorham Company, 1941.

Third Junior Course in *Christian Living Series*. Re-study of Catechism as a whole from standpoint of its meaning in everyday life of boys and girls today.

D. Children's Division Leaders

Program Guide for Children, in United Brethren Churches. Dayton, Ohio, Church of the United Brethren in Christ, 1941. 24 p. \$.10.

Guide for children's workers in building local church program of work for the quadrennium. Outlines duties of children's director and different children's groups.

II. Religious Education of Children, Young People

A. Juniors, Intermediates

ASBRAND, KARIN. *Flag of the Free*. Boston, Baker's Plays, 1941. 15 p. \$.35.

Patriotic play for the grades, stressing foundation stones of our democracy through media of dialogue, song and story.

BROWN, WILLARD DAYTON. *My Confession*

of Faith. New York, Half Moon Press, 1941. 71 p. \$.25.

Simple presentation in twelve lessons of the truths, real and implied, in Apostles' Creed. For use with children's church membership groups.

B. Juniors, Intermediates, Seniors

MINARD, HERBERT L. *We Learn About the Church*. Pupil's Book, 32 p., \$.25. Leader's Guide, 8 p., \$.10. St. Louis, Christian Board of Publication, 1941.

Work book for older juniors, intermediates, and younger seniors, dealing with meaning of church membership. Guide for leaders accompanies this.

III. Religious Education of Young People

A. Intermediates

DIENER, THELMA. *How to Use the Bible*. Richmond, Virginia, John Knox Press, 1941. 64 p. \$.60.

Ten-session vacation church school unit. Includes time schedules, teaching procedures, questions, songs, worship suggestions, work projects, Bible drills and supplementary material.

GRADED LESSON SERIES, Year III, Part 12. George A. Little. *Heroes of Faith*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

The Trail Rangers' Manual. Toronto, National Boys' Work Board, Religious Education Council of Canada, revised 1941. 507 p. \$1.25, plus duty. Cash with order.

Fifty-seven writers contributed. Contains more than one hundred twenty articles on songs, handicraft, Indian lore, games, prayers, health, woodcraft, swimming, hiking, worship, hobbies.

B. Intermediates, Seniors, Young People

Come, Follow Me. St. Louis, Christian Board of Publication, 1941. 16 p. \$.15 each; \$.150 per dozen.

Illustrative booklet with certificates of baptism and church membership.

HARRIS, GENEFREDE. *Pioneering with Jesus*. Worship Programs, Volume I. St. Louis, Christian Board of Publication, revised 1941. 139 p. \$.50.

Fifty-five plans and worship programs for church school departmental worship, Christian Endeavor Society, or other youth group meetings.

Program Guide for Young People, in United Brethren Churches. Dayton, Ohio, Church of the United Brethren in Christ, 1941. 28 p. \$.10.

Guide for young people's workers in building local church program of work for the quadrennium. Outlines duties of director and different young people's groups.

C. Seniors

BROWNSON, HAZEL. *Problems of Christian Living*. Mulholland, John Field. *Great Messages from Proverbs to Job*. Pupil's book, \$.15. Guidebook for Leaders, 64 p., \$.15. Philadelphia, Westminster Press, 1941.

Two units: six on problems of Christian living dealing with such as authority, boy and girl relationships, and relation of the

secular and sacred; five on Proverbs, and two on Job.

GRADED LESSON SERIES. Year III, Part 12. J. Russell Harris, *The Church at Work*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

HAKER, MILTON ALBERT. *Choosing My Calling*. Pupil's Workbook, 31 p., \$.20, 6 or more copies, \$.15 each. Leader's Book, 64 p., \$.35. Philadelphia, United Lutheran Publication House.

Unit in *Christian Youth Series* for weekday and vacation church schools or any supplementary sessions. Provides leaders' materials and session programs.

D. Seniors, Young People

BELL, BERNARD IDDINGS. *Understanding Religion*. Student's Note Book, 80 p., \$.50. Teacher's Book, 249 p., cloth, \$1.90. New York, Morehouse-Gorham Company, 1941.

Introductory course on study of Christianity. Material arranged for weekly forty-five minute period; additional material for two-session-a-week classes.

E. Young People

*CHEVERTON, CECIL F. *The Bible and Social Living*. Volume II, "In Government and the Church." St. Louis, Christian Board of Publication, 1940. 96 p., \$.25.

Elective study to stimulate in young people desire to make our national and church life constructively Christian.

*CHEVERTON, CECIL F. *The Bible and Social Living*. Volume III, "In our Work." St. Louis, Christian Board of Publication, 1941. 96 p. \$.25.

Elective unit to help young people consider the way a Christian should act in his daily work.

IV. Religious Education of Young People, Adults

A. Seniors, Young People, Adults

BRINCKERHOFF, THEODORE. *The Christian Faith and Life*. New York, Half Moon Press, 1941. 72 p. \$.25.

Introduction to Christian religion, providing for instruction in essential Christian doctrines. Presented in twelve lessons in conversational style.

KNIPE, ROBERT. *Heritage of Wimpole Street*. Boston, Baker's Plays, 1941. 41 p. Royalty, \$5.00. \$.35.

Picture of imaginary meeting between Robert Browning's young son and iron-willed Edward Barrett—resulting in the softening of Barrett.

B. Young People, Adults

BRUÈRE, JOHN. *How to Use the Bible for Help Today*. Philadelphia, Westminster Press, 1941. 96 p. \$.15.

Studies showing how Bible helps us today. Deals with such subjects as hypocrisy, respect for personality of others, and Christian love in action. Gives suggestions for class preparation.

CLARK, HELEN M. *Empty Hands*. New York, Friendship Press, 1941. 24 p. \$.15.

*Printed during preceding period.

Play about the mission field in India. Seven characters. One act.

LANDIS, BENSON Y. *Adventure in Understanding*. New York, National Conference of Christians and Jews, 300 Fourth Avenue, 1941. 63 p. \$.25.

Handbook presents source materials for discussion groups wishing to consider aspects of relationships of Protestants, Catholics and Jews. Especially designed for campus interfaith round tables.

V. Religious Education of Adults

CORBETT, MINNIE W. and CORBETT, CHARLES H. *Discussion and Program Suggestions for Adults on "Christians and World Order"*. New York, Friendship Press, 1941. 64 p. \$.25.

Study guide based primarily on *A Christian Imperative*, by Roswell P. Barnes. Analysis of anti-social aspects of human behavior that led to present chaos.

HUBBARD, MARGARET ANN. *He Passed This Way*. Boston, Baker's Plays, 1941. 82 p. Royalty, \$5.00. Price, \$.50.

Into the city of Jerusalem come Naida, Dismas and Laban. It is the evening before the Passover, but they come not to observe the Passover, but to steal the money from the temple and use the religious festivities as a decoy.

Program Guide for Adults, in United Brethren Churches. Dayton, Ohio, Church of the United Brethren in Christ, 1941. 28 p. \$.10.

Guide for adult workers in building local church program of work for the quadrennium. Outlines duties of director and the different adult groups.

ROOT, EDWARD TALLMADGE. *A Christian Idea of Wealth*. Philadelphia, Westminster Press, 1941. 47 p. \$.20.

Four-session study and worship booklet, dealing with the right use of wealth, whether administered by individuals, the Church, or the State.

WILSON, DOROTHY CLARKE. *The Broken Circle*. Boston, Baker's Plays, 1941. 22 p. Price, \$.35.

The moral forms sensibly, as the play develops showing a way out of misunderstanding existing between employee and employer.

VI. General

A. Bible

BOWMAN, JOHN WICK. *Introducing the Bible*. Philadelphia, Westminster Press, 1941. 94 p. \$.35.

First Series Leadership Education Course text. Presents study of what the Bible is, how it came to be, what the Bible requires of us, what we should do with it.

B. Drama

COLE, FRANKLIN P. *Christmas in Coventry*. Boston, Baker's Plays, 1941. 22 p. \$.35.

Pageant-play, presenting contrast between modern destruction and the ageless beauty and faith of the Christian religion.

FIELD, ELLIOT. *Tenant Farmers*. Boston, Baker's Plays, 1941. 29 p. \$.35. Ill fortune has dogged the farm life of Jasper Holt. Dust storms take their toll. The future seems hopeless. A situation abounding in life drama.

PETERSON, ACNES EMELIE. *The Christmas Lamb*. Boston, Baker's Plays, 1941. 20 p. \$.35.

The theme is suggested by the Processional of the Offered Lamb, a tradition cherished for centuries in Provence, at which the finest lamb in the countryside was presented at the crèche during the midnight mass in memory of the first Christmas.

TIBBALS, SEYMOUR S. *Christmas at Bridget Dooley's*. Boston, Baker's Plays, 1941. 21 p. \$.35.

A southern planter's daughter, against his advice, goes with her maid to a northern city to study art. Although pressed for funds, they give a Christmas party for neighborhood poor children.

RUSSELL, MARY. *Three Sons*. Boston, Baker's Plays, 1941. 48 p. \$.50.

Christ's betrayal by Judas, the bigotry of the Hebrew priests, the love of Mary, and the bewilderment of Pontius Pilate combine to make this a powerful Easter play.

C. General

HENRICH, GARTH. *A Church Board at Work*. St. Louis, Christian Board of Publication, 1941. 63 p. \$.25.

Studies on aspects of work of church board. Prepared for brief discussion periods at board meetings and for reading by board members.

Rethink Your Program Now! Kansas City, Missouri, Kansas City Council of Churches, 1941. 56 p. \$.10, plus \$.02 postage.

Manual on phases of local church program. Gives suggestions for enriching and enlarging it and relating it to the total community life.

D. Peace

A Just and Durable Peace. Data Material and Discussion Questions. New York, Commission to Study the Bases of a Just and Durable Peace, Federal Council, 1941. 65 p. \$.10.

"A Just and Durable Peace." Memorandum. New York, Federal Council, 1941. 11 p. \$.05.

Embodies the preliminary views on certain basic questions of the Committee of Direction of the Commission to Study the Bases of a Just and Durable Peace.

E. Recreation

ICKIS, MARGUERITE. *A Guide in Art and Crafts*. New York, Works Progress Administration, Recreation Training School, 107 Washington Street, 1941. 93 p.

Handbook designed to assist leaders concerned with broadening their offerings to groups interested in recreational activities, through the use of crafts.

F. Stewardship

WEFER, MARION. *Hands That Give*. Philadelphia, Board of Christian Education, Presbyterian Church in the United States of America, 1941. 26 p. \$.10.

Stewardship play interpreting Christian's way of life when he accepts divine command, "Freely ye have received, freely give." Time, forty-five minutes. Seven characters: four women, two men, and small boy. Simple setting.

September, 1941



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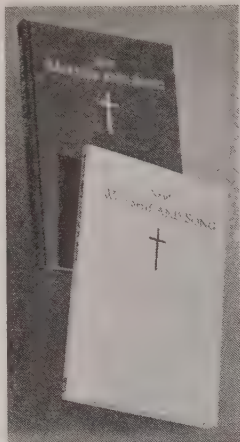
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Democratic Method of Teaching Is Essential

(Continued from page 4)

conflicts must be superseded by a genial frankness that is willing to talk unreservedly about anything that has to do with religion.

A spirit of worship would spring up, of course. The principle of growth being respected here as well as in instruction, exercises of worship would be of many sorts, for they would be expressions of the pupils' own present valuations of life.

The intellectual standards that educators have built up would not be torn down. Stimulating problems would be prominent, both those that pupils already feel, and wider ones that they would be led to feel. There would be analysis of problems, guided search for facts, weighing of evidence, suspension of judgment, respect for experts, and cooperation with other seekers after light.

This method would produce religious alertness. If a conference of Christians and Jews should be held in the vicinity, it would not go unnoticed. If some Billy Sunday should come to town, it would be natural to analyze his performances. If Jehovah's Witnesses should be assaulted, or their children excluded from school, the teacher would find herein an opportunity. If a pupil should ask whether something in the Bible is true, or whether some assertion by a Catholic, a Protestant, a Christian Scientist, or a Mormon is true, the teacher would not flinch the duty of opening up the processes whereby historical and scientific scholarship examine such matters.

What would proponents of the present movement for the

teaching of religion by state schools have teachers do in such circumstances? If a Protestant pupil should ask whether the Pope really is infallible; or if, at Christmas time, a child should ask what an angel is, or a high school student should query whether Jesus was born of a virgin; or if, at Eastertide, the question, What became of Jesus' body? should arise, what should the teacher do?

Can We Not Trust Democracy?

(Continued from page 4)

There are communities where political questions have to be dealt with very cautiously in the schools. There are some communities in which brazen indoctrination goes on—for the political and economic *status quo*. Likewise there are, no doubt, many communities in which the inclusion of the religious phases of social behavior may for a long time be inhibited by suspicion and fear, and others in which religious homogeneity will make indoctrination inevitable. (Incidentally, no one knows how much of the latter is now going on without let or hindrance.) All educational progress is fraught with hazards. How much of criticism, how much affirmation of the teacher's own beliefs, is consistent with good education is a question that arises in every classroom where anything more than commonplaces is discussed. But do we believe in the democratic control of education by the community or do we not? Can we trust democracy or can we not?

The case comes down to this: Those who see no incongruity in the present dualism in education and no serious consequences flowing from it will think the hazards of change too great. Those who see the situation quite otherwise will think otherwise.

I have put the matter tersely—and inadequately, though I hope not too provocatively—because of limitations of space. Yet I believe I have stated the essence of the matter. The issue of "method" might very properly be raised if it were proposed to teach as true and valid some theological "common denominator." That, however, is not in question here, for, as I have said many times, I am strongly opposed to it. It is not the business of the public school.

Radio for Religious Education Week

RELIGIOUS EDUCATION WEEK this year will be celebrated in many more local churches and communities across the United States and Canada than ever before. In preparation for the week a national radio program is being arranged entitled, "Spiritual Foundations of Democracy." As arrangements are not yet completed detailed announcement can not be made as to time and stations. When these details are worked out cards will be mailed to leaders urging them to announce the broadcast in Sunday schools and from the pulpits.

In addition, in eight states surrounding Chicago the state and city councils are working with the International Council in presenting Religious Education Week to the public through the cooperation of local radio stations. Committees have been set up in some eighty communities to secure announcements on commercial programs and time for local leaders to speak each day of the week on the general theme. A manual describing this plan and another giving resource material for the series may be obtained for 15 cents each from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago.

New Books

The New Testament in Basic English.

By S. H. Hooke, I. A. Richards, W. R. Matthews, E. W. Barnes, Martin Linton-Smith, et al. New York, E. P. Dutton, 1941. 548 p. \$2.00.

Basic English is a simple form of English which makes use of less than 1,000 words. It has been developed by Mr. C. K. Ogden of the Orthological Institute of Cambridge. After ten years' work, a committee directed by Professor S. H. Hooke, Professor of Old Testament Studies in the University of London, through collaboration with the Institute, has produced this new translation of the New Testament from the original sources into Basic English. The text was later revised by a committee of Cambridge scholars.

This translation is not presented as a rival with any other, but as a straightforward translation expressed in simple words. The editors recognize the limitations of Basic English in conveying delicate shades of meaning. However, this new translation should be readily understood by many persons to whom the older versions are strange and difficult. Also, just as any new translation does, it should quicken the interest of those who are familiar with the Scriptures.

M. L. P.

The Hymnal for Youth. Philadelphia, The Westminster Press, 1941. 381 p. \$85.

This is the "1941 edition" of *The Church School Hymnal for Youth* first published in 1928, or better, its 1941 successor. It is of a size easily handled, and is adapted for use by the more informal youth groups while at the same time it possesses a dignity which makes it worthy of use for the most formal purposes.

There is a very good selection of chants, calls to worship, and responses. A collection of instrumental selections, with suggestions for their use is included, as are carefully selected responsive readings, Scripture readings, prayers and collects and selected poetry and prose. Also, suggestions for building worship services and some suggested plans are given.

M. L. P.

New Methods Versus Old in American Education. New York, Teachers College, Columbia University, 1941. 56 p. \$60.

A non-technical summary of the major research studies of the last twenty-five years in the fields of educational method and curriculum, to discover whether in schools using the newer, more progressive methods and curriculums there is any real loss in academic proficiency in the usual school subjects, specifically those involving basic skills. The evidence shows convincingly "that . . . the children learn as much of the ordinary school subjects as they would otherwise have learned; . . . there is a definite gain in terms of initiative, skill in dealing with problems, knowledge of contemporary and world affairs, and social participation." Will religious education be far behind in marshalling the evidence for or against its own newer ways?

O. M.

The Christian Interpretation of Sex.

By Otto A. Piper. New York, Scribner's, 1941. 234 p. \$2.00.

Here is an exceedingly valuable book, scholarly, well-written, straightforward. The author has made a much-needed contribution to the literature on sex. He has not neglected nor discounted the scientific viewpoint in his insistence that a spiritual approach is essential. The fact that he finds the Bible supporting so convincingly his scientific knowledge and his profound insights as to the meaning of human experience in the realm of sex, is another tribute to the amazing universality of the Book of Books. One cannot but wonder how many other views of sex could be supported by Scripture. All ministers and others who counsel on sex matters should read this book.

H. J. S.

The Handbook of Political Isms. By Louis Wasserman. New York, Association Press, 1941. 147 p. \$1.25.

By clear, simple definitions and descriptions, objective and non-partisan, the author sets forth the essential elements in the dozen or more political and economical philosophies which contend for our attention and loyalty today. This little handbook should be welcomed by all those who are confused by the propaganda and the inaccurate use of terms in the present emergency. The fifteen pages of selected readings form a valuable guide to further reading.

H. J. S.

God, Some Conversations. By Johann Gottfried Herder. New York, Oskar Piest, 1940. 247 p. \$2.50.

The late President McGiffert of Union once said of Herder's *Gott* that he thought "the doctrine of divine immanence contained in Herder's little book one of the most intelligent as well as purest and loftiest to be found in modern literature." This great religious classic in the philosophy of religion is now at last available in English. Major themes of the "Conversations" are the monistic world-view, the dynamic conception of nature, and the tendency to conceive the universe as manifesting the Divine Life or Spirit.

O. M.

The Sermon on the Mount. By Martin Dibelius. New York, Scribner's, 1940. 147 p. \$1.50.

Using the method of form criticism the author looks upon the Sermon on the Mount as a series of separate teachings given at different times during Jesus' ministry, compiled by the writer of the Gospel into the form which we have. At the time they were spoken these sayings were "radical, absolute commands and sayings" designed to show the pure will of God to the people. After the resurrection they were compiled into a code of conduct for life in the brief period remaining before the coming of the Kingdom and in order that Christians might prepare themselves for membership in that Kingdom. For us they show as of old the pure will

of God. "We are not able to perform it in its full scope, but we are able to be transformed by it."

L. H.

Handbook for Youth. By Merle Colby. New York, Duell, Sloan and Pearce, Inc. 316 p. \$2.50.

This book is the most complete and practical book we have seen regarding jobs and vocational training for young people. It deals with vocational prospects and necessary training for such work as air conditioning, radio broadcasting, governmental jobs, education, civilian pilot training program and the like. It also contains a very valuable directory of youth serving organizations as well as a description of the function and purpose of the major youth organizations in the country.

The major omission in the book is that it does not deal with professions and the training necessary for them. The young person, for instance, who is anxious to go into the religious field will not find the help needed in this book. Outside of this omission it is quite adequate and valuable.

I. M. G.

Portraits of Jesus. By Mary Hurd. New York, Association, 1940. 173 p. \$1.75.

For four years, Mary Hurd, an honored graduate of Union Theological Seminary, delivered such sermons as these to the people in her dual parish in East Sangerville and in East Dover, Maine. After her untimely death, these sermons were selected for publication. The first six sermons present portraits of Jesus as the Doer, the Teacher, the Friend of All, the Eternal Light, the Comrade, and the Victor over Death. The other four sermons deal with vital aspects of modern living. The style is direct, simple, graphic and conversational.

M. L. P.

An Enlightened Conscience. By Irl Goldwin Whichurch. New York, Harper and Brothers, 1941, 282 p. \$2.50.

A scholarly and thorough analysis of the interdependence of morality and religion with special emphasis upon the growth of ethical insight and idealism in the Hebrew-Christian experience. The author insists that morality must be grounded in reason and human experience, not merely on authoritarian theology; but also that a mere naturalistic morality of relativity is inadequate. Jesus is upheld as the norm. Practical steps needed in achieving a sounder Christian morality are outlined.

H. C. M.

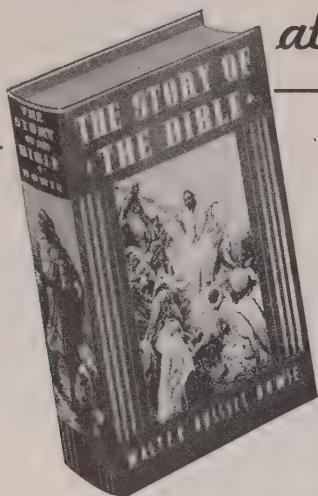
Books Received

* **THE AMATEUR CHOIR DIRECTOR**, by Carl Hjortsvang. Abingdon-Cokesbury. \$1.00.

THE CHARACTER OF CHRIST, by Florence L. Ives. The Writer, Incorporated. \$2.00. An endeavor to present according to Scriptural teaching, a well-rounded portrayal of the character of Christ, as contrasted with books that deal with one or more particular traits.

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THE CHURCH SERVES THE WORLD, by Jesse R. Wilson. Revell. \$6.00.

*CLEAR SHINING AFTER RAIN, by Annie B. Kerr. Womans Press. \$1.25.

CRAYON TALKS, by L. O. Brown. Revell. \$1.25.

*DRAMATIC PRELUDES AND SERVICES OF WORSHIP, by Isabel Kimball Whiting. Walter H. Baker. \$1.50.

*THE EDUCATION OF FREE MEN IN AMERICAN DEMOCRACY, by the Educational Policies Commission. National Education Association of the United States and the American Association of School Administrators. \$5.00.

*THE ETHICAL IDEALS OF JESUS IN A CHANGING WORLD, by G. Bromley Oxnam. Abingdon-Cokesbury. \$1.00. Publication date: September 1, 1941.

*EVERYONE'S CHILDREN, NOBODY'S CHILD, by Justine Wise Polier. Scribner's. \$2.75.

* To be reviewed.

† Reviewed in this issue.

*FIFTY FRUITFUL YEARS, by P. E. Burroughs. Broadman. \$1.00.

THE GOOD SHEPHERD, by C. F. Andrews. Harper. \$2.00. This last book from the pen of the late Christian statesman and friend of India gives us deeply spiritual insights into ways in which the Christian task may be carried forward by both the lay and ministerial leader.

*THE GREAT CENTURY (1800 A.D.-1914 A.D.), by Kenneth Scott Latourette. Harper. \$3.50.

†THE HANDBOOK OF POLITICAL ISMS, by Louis Wasserman. Association. \$1.25.

†THE HYMNAL FOR YOUTH. Westminster. \$85.

IT'S FUN TO MAKE THINGS, by Martha Parkhill and Dorothy Spaeth. Barnes. \$2.00. Complete instructions, with working drawings and photographs, for children on how to make useful articles from inexpensive, and often discarded materials.

*JESUS AS THEY REMEMBERED HIM, by Chester Warren Quimby. Abingdon-Cokesbury. \$1.50. Publication date: September 1, 1941.

JUD GOES CAMPING, by Bernard S. Mason. Barnes. \$2.00. How two eleven-year-old boys

learn the secrets of good camping is told in story form with many illustrations throughout the book.

KEPT BY THE POWER OF GOD, by J. W. Phillips. Broadman. \$1.00.

*THE KINGDOM OF GOD AND THE AMERICAN DREAM, by Shetwood Eddy. Harper. \$2.90.

A LETTER FROM HOME FOR —, by James Lee Ellenwood. Association. \$1.00. An imaginary letter to a son in the Service, written as only Ellenwood writes. "For every man in every branch of the Service. Even if circumstances at home differ, the ideas and emotions are the same."

THE LIVING CHRIST IN THE LIFE OF TODAY. Broadman. \$1.00.

*MAKE YOUR AGENCY MORE EFFECTIVE, by Arthur L. Swift, Jr. Association. \$3.00.

*MAKING THE MOST OF THE REST OF LIFE, by Karl Ruf Stolz. Abingdon-Cokesbury. \$1.50. Publication date: September 1, 1941.

*MARKS OF GOOD CAMPING, A SYNTHESIS OF CURRENT STANDARDS. American Camping Association's report. Association. \$75.

*A NEW HEAVEN AND A NEW EARTH, by Edwin Lewis. Abingdon-Cokesbury. \$2.00. Publication date: September 1, 1941.

†NEW METHODS VERSUS OLD IN AMERICAN EDUCATION. Teachers College, Columbia University. \$6.00.

†THE NEW TESTAMENT IN BASIC ENGLISH, by S. H. Hooke, et al. Dutton. \$2.00.

*100 NON-ROYALTY RADIO PLAYS, compiled by William Kozlenko. Greenberg. \$4.25.

PAUL BECOMES A LITERARY INFLUENCE, by Albert E. Barnett. University of Chicago Press. \$2.50. Collections in Greek of the reflections of Paul's letters in the Christian literature that followed—other books of the New Testament, the writings of the Apostolic Fathers, and the early Apologists.

*PHILOSOPHICAL FOUNDATIONS OF FAITH, by Marion John Bradshaw. Columbia University Press. \$2.50.

*PIONEERING WITH CHRIST AMONG THE YOUNG MEN OF INDIA AND THE CHURCHES OF AMERICA, by David McConaughy. Association. \$1.00.

*A PRACTICAL HANDBOOK OF WORSHIP, by Albert A. Susolt. Revell. \$1.50.

*THE PRACTICE OF GROUP WORK, edited by Dorothea Sullivan. Association. \$2.00.

*A PROGRAM HANDBOOK OF YOUNG MEN'S ACTIVITIES, edited by John A. Sessions, et al. Association. \$1.00.

A QUEST FOR GOD, by R. C. Campbell. Broadman. \$1.00.

"Religion and Contemporary Life," by Dale Spearman. THE UNIVERSITY OF NORTH CAROLINA LIBRARY EXTENSION PUBLICATION, Volume VII, May, 1941. The University of North Carolina Press. \$5.00. A Library Extension Publication with references for further study and questions for discussion.

A SELECTED BIBLIOGRAPHY ON GROUP WORK, compiled by Frances Adkins Hall. Association. \$15. Annotated references to the most accessible and representative books and pamphlets on group work practices published to date. Program materials, because of the great quantity of such helps, were excluded from the present selection.

THE SERVICE BOOK OF SCRIPTURE AND PRAYER, compiled by Lewis Gaston Leary. Association. \$5.00. A little booklet, four by two and one-half inches, for men and women in the Service and for their families and friends. Contains selected Scripture passages, and prayers, ancient and modern.

*THE SKILLS OF THE BEGINNING CASE WORKER, by Florence Hollis, et al. Family Welfare Association of America. \$3.00.

SONG AND SERVICE BOOK FOR SHIP AND FIELD. Barnes. \$75 single copy; \$50 each in quantity.

THE SOUTH SEAS IN THE MODERN WORLD, by Felix M. Keesing. John Day. \$3.50. The author, Professor of Anthropology, University of Hawaii, at the request of the Institute of Pacific Relations, prepared this scholarly work, and for many years political scientists, economists, sociologists, anthropologists, agriculturalists, educators, missionaries and other religious leaders, and still others will be debtors to him.

*TIME ON THEIR HANDS, by C. Gilbert Wrenn, and D. L. Harley. American Council on Education. \$2.00.

*THE WONDER OF LIFE, by Milton I. Levine, M.D., and Jean H. Seligmann. Simon and Schuster. \$1.75.

THE WORD OF FAITH, compiled by Bible Students of Concord, Massachusetts. The Concord Press. \$1.50. A rearrangement of Old Testament

and Apocryphal writings with topical divisions in condensed form, its purpose being to provide a consecutive historical record of the Hebrew people, together with the ethical and doctrinal values which grew out of that experience. The King James Version, the Septuagint, and the Douay translation of the Latin Vulgate are the bases of the compilation.

*THE WORLD-VIEW OF JESUS, by Elmer W. K. Mould. Harpers. \$2.00.

*YOUNG LEADERS IN ACTION, by Isaac Kelley Beckes. Abingdon-Cokesbury. \$1.75. Publication date: September 1, 1941.

*YOUR CHILD AND GOD, by Robbie Trent. Willet, Clark. \$1.50.

*YOUTH FAMILY AND EDUCATION, by Joseph K. Folsom. American Council on Education. \$1.75.

Eternal Life

(Continued from page 19)

garment of praise for the spirit of heaviness."

ESTHER: What a lovely figure! "The garment of praise for the spirit of heaviness" Any dressmaker can appreciate that!

PEGGY: Oh, I like it!

HALE: (Reading from Isaiah 61) "They shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

ALL: "And they shall repair the waste cities, the desolations of many generations."

ALEC: I had no idea the old book was so modern—"waste cities . . . desolations."

HALE: Here is a promise that Jesus gave, "These things have I spoken unto you that ye may have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world."

ALL: "Be of good cheer: I have overcome the world."

HALE: How's Danny's pulse, Mary?

MARY: A little stronger—perhaps.

HALE: And the fever?

MARY: He hasn't begun to perspire. Please go on.

HALE: Here are two from Paul. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. . . ."

ALL: "Persecuted, but not forsaken; cast down, but not destroyed. . . ."

HALE: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. . . ."

ALL: "The things which are seen are temporal; but the things which are not seen are eternal. . . ."

MARY: Father! He moved!

HALE: It's a good sign. But he must sweat.

ESTHER: Can't I do something, Mary. I must.

You see, I've begun—I've begun to hope again.

MARY: You might chafe his wrists.

(ESTHER crosses to DANNY'S side, kneels, and begins to chafe his wrists.)

PEGGY: I can't bear the suspense unless we go on.

HALE: Here at the end of the book is the dream of the Holy City. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . ."

ALL: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . ."

HALE: "And I John saw the holy city . . . coming down from God out of heaven,

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prepared as a bride adorned for her husband."

ALL: "And I John saw the holy city . . . coming down from God out of heaven, prepared as a bride adorned for her husband."

PEGGY: Oh, Alec!

ALEC: Yes, dear.

MARY: (Triumphantly) He's sweating!

(From above comes a faint sound as of irregular pounding)

ESTHER: Listen! I hear something. (All listen intently) Could it—could it be pick-axes?

ALEC: (Not convinced) Possibly.

PEGGY: (Hopefully) They're digging near us!

HALE: I hear nothing.

ESTHER: But will they reach us?

HALE: (With deep conviction) It doesn't matter. All hell can't conquer us now!

DANNY: (Lifting his head) Mumsie, sing to me!

MARY: (Half weeping with joy) Yes, darling. I will sing to you! We'll all sing!

(With courage—and not without hope—they sing as the curtain falls)

"It came upon the midnight clear

That glorious song of old. . . ."

(Continue through first verse of hymn.)

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The Journal this Month

CAN ONE keep his faith in God and in the triumph of spiritual values while being quite literally bombed by a ruthless enemy? This very practical problem, which is being faced by many of our Christian brethren abroad, is the theme of Professor Eastman's exciting drama, "Life Eternal." The *Journal* is very glad to give first publication to this stirring play.

Mr. Welty's article will give encouragement to the smallest churches to undertake dramatic presentations. On

page 4, which the Editorial Board has recently designated as a special forum, we present the first round of a spirited debate on a question of grave concern to many. Be sure to send in your questions and comments early.

Indications of the unusual and stimulating type of activities carried on in Dr. Roy Burkhart's church in Columbus, Ohio, are given in Professor Schmidt's article and in the worship programs for seniors and young people. New series of worship programs for each of the four departments are beginning in this number.

World Leaders at Meeting



Dr. Miao of China and Dr. Kagawa of Japan

They Do the Work — COMMITTEE ON LEADERSHIP EDUCATION



C. W. LONGMAN

the International Council of Religious Education. Some of these courses were given by the denominations to their own leaders; many others were given in community schools in which several denominations participated. If you received credit from one of these interdenominational schools, there is a file for you in the office of the Department of Leadership Education of the Council. Likewise, if you were one of the thousands of instructors, your personnel record is kept there.

Back of the Department of Leadership Education is C.L.E., the Committee on Leadership Education, made up of 46 members. It is a good cross section of the Protestant churches of America from both educational and theological points of view. There are staff secretaries from the leadership departments of twenty denominations, six staff members of city and state councils, specialists from the age-group and missionary education committees, and

a layman who is a church school superintendent.

It is this committee that decides the most effective ways of conducting schools, determines what courses may be offered (there are some 140 of these); and lists the best textbooks and reference materials. It prepares bulletins and leaflets. The Committee acts as a clearing house for new ideas and experiments of the professional leaders. Naturally, all the leadership education programs, whether of denominations or of state councils, are influenced by the work of this Committee. During the year the actions taken by the Committee are carried out by the staff members of the Department, Rev. Herman J. Sweet and Dr. Mary Leigh Palmer and their co-workers.

The Committee feels a responsibility for promoting all types of training, including classes, workers' conferences, counselling service, supervision, and guided reading. Its work is carried on through six sub-committees.

C.L.E. meets twice a year and always complains bitterly of lack of time. It is continually having to put over until next year things it feels should have been completed last year. But the procedure has its compensations—some things cease to look so important after a year's delay!

Dr. C. W. Longman, Director of Leadership Education for the Disciples of Christ, became chairman of C.L.E. in 1939. He brings to the leadership of the Committee wisdom, wide experience, and an irenic spirit.

SECRETARIES of interdenominational councils—county, city, state and national—met more than a hundred strong in the first regular session of the Association of Council Secretaries, at Lake Geneva from June 30 to July 5. Never before was this group privileged to have in its fellowship at one time such world leaders as Toyohiko Kagawa, Chester S. Miao, and E. Stanley Jones. Dr. Miao is general secretary of the National Committee on Christian Religious Education of China, the equivalent in China of the International Council of Religious Education. All three led in devotional as well as discussion periods. The communion worship at early dawn on the closing morning when these men served at the foot of the cross will long be remembered by those who shared in the service. They also participated with others in a panel discussion on problems of a just and durable peace.

Other problems presented by individuals or panel groups during the meeting were those of present day social trends, theological movements, and religion in education. In addition there were several smaller interest groups.



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